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THE NEW ERA

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THE NEW ERA

IN HOME AND SCHOOL

NOT PROCLAIMED WISDOM—LIVING EXPERIENCE

D. Q. R. Mulock Houwer, Director of the Educational Establishment 'Zandbergen,' Amersfoort, The Netherlands

THE remarkable thing about the Ninth World Conference was not so much the programme and the points it consisted of, important though these were, but the gathering together in work groups.

Instead of providing strongly leading lectures to furnish material for discussion, instead of being led by appointed speakers who should illustrate the points on the agenda, the whole stress was placed on the group activities. To put it differently—not of prime importance was proclaimed wisdom, instead of this, it was the actual experience.

The N.E.F.'s preference for this type of meeting was by no means due to whim or accident. The classical opinion that wisdom has power has, as the reverse side of the picture, the fact that power can be catastrophic if it does not travel hand in hand with humanity and reason. This is no sophism; the sad reality of the abuse of power by politicians, representatives of religious groups, industries and commerce, has taught us it repeatedly. In the field of education, too, we find ourselves in a dilemma of power. Are we to produce the robots of highly developed specialization, which, however, is not an integral part of true humanity, or are we, by putting the stress on individual and social education, to escape this danger wittingly? This, however, has been put too bluntly and too simply, for the problem of choice is far more complicated. As educators we are faced with far more contrasts, in the face of which we have to take our stand; behaviourism lowers Man to a conditioned pattern of reflexes; analytical psychology, which undoubtedly is of great significance in healing, leads us into conflict with social education which, after all, is closely connected and will remain so, with the generation of which one is a member, with the economic circumstances to which one is subjected, and with the phase of historical development

which is making itself felt, in all the limitations it imposes.

The history of education is long and complicated, based on the ideas of educators such as Erasmus, Francke, De la Salle, Pestalozzi, Aichhorn, Zeller, Ellen Key, Haeberlin, Kerschensteiner, Dewey, Hanselmann, Montessori, Decroly, Kohnstamm, Ligthart and Makarenko; the views of psychologists such as MacDougall, Binet, Burt, Terman, Spranger, Piaget, Ferrière, Charlotte Bühler and Gesell; of psychiatrists such as Freud, Adler, Jung, Kretschmer, Ewald and Rorschach. Bearing this long history in mind, one wonders in consternation whether we can announce any new viewpoints, and whether after all our conference can prove to be more than an offer to view in detail the important field of education?

The extraordinary thing is, however, that the N.E.F. *did* do some pioneer work in this conference. The N.E.F. has always fought for the development of the free individuality of the child. It was never too tired to point out how we have to take into consideration the full possibilities that lie within the child, his creative powers, and in what manner these may be realized.

What we were confronted with this time was that all our wisdom as educators, as far as conveying it was concerned, would be blocked if we did not know our own frustrations and limitations. Wisdom and skill alone do not make us good educators, for a nervous educator creates nervous situations, an aggressive educator creates aggressiveness in his pupils. Whatever country one may spring from, whatever culture one may represent, this problem is the same for all of us. What this conference aimed at primarily was the free play of the social and physical status (which every participant has) when confronted with that of his colleagues. In such a conference the attitude of the largest common divisor is impossible. Together we need the I-You attitude

if we do not wish to become too isolated; together we feel the need for a relaxed I-We attitude, unless we wish to stiffen into 'clans' or become chauvenistically blocked. The disorientation and the disappointment shown by a great many participants at first in the group meetings was striking. Equally striking it was to notice how, in quite a short time, the relationship towards one another became more open, one wished to dominate less; the need to keep up appearances or status—usually strong in an international conference of professionals—became less noticeable. In the groups one could clearly trace the experience of the process of learning. After lots of participants had given vent to their knowledge and views one could clearly see a striving towards the finding of a synthesis. For an observer it was a strange experience to see how the lecturer, the village teacher, the child protection worker tried to achieve this together.

Of course, this conference only took the first steps in this direction and one did not expect more from it. But we did realize how all the points on the programme required not only our professional knowledge or an exchange of experiences, but in particular a critical self-insight into the background and motives of our own opinions, strivings, views and the need for a healthy inter-

human relationship. This realization was indeed the greatest gain.

None of the counsellors will imagine that a new technique has now won its footing. Each will however imagine that this conference has done much towards furthering a new approach.

Ellen Key called the twentieth century the century of the child; she did not foresee that her announcement was but the prelude of a new phase in the same century, namely that of integration, a felt need for individual and social education.

Just as, in psychiatry, social therapy requires a place next to individual therapy, just as in industry, if production needs to be increased, the business-like attitude is having to be replaced by a more individual one as far as the workers are concerned—just so have we been confronted with the power and the value of group dynamics which form the bridge between social and individual education. The imagery of the bridge, however, is too weak, for thanks to the dynamics of the group, the individual as a personality can remain respected and can develop himself more fully and more richly, even in a world which is threatened with being choked with the cult of the Mass Man (man in the Masses), unhelpt by little islets of over-individualization.

PERSONALITY AND INFLUENCE

Juliette Favre-Boutonier, Professor of Psychology at the Sorbonne

FIVE principal themes were proposed to the Utrecht groups for discussion. The reports made on the content of their discussions by the five group leaders to whom I was counsellor can be analysed here only summarily. I will mention only what seems to me essential in them and I will divide this brief report into two parts: the themes discussed (content), and the method of work.

Theme 1. *The Relationship between Problems in School and Problems in Family Life* was treated by Dr. Burns' group. Family problems were examined, but the group stressed particularly the present lack of a sufficient number of schools and of teachers which exists in almost every country. If the school is to play its part in the upbringing of the child and complement or correct the upbringing given to him by his family, it is essential that classes should not be too big. More school rooms are needed and more teachers, if the ex-

changes between teacher and child are to be really valid, that is to say if the adult is both to teach and also to be instructed by the child as Margaret Mead demanded—an idea which the group accepted without surprise.

Theme 2. *The Influence of the Primary School in Helping Children's Individual Development and Social Adjustment* was discussed in the group led by M. Hotyat. This group considers that the teacher's art should consist in his being a catalyst who favours creative spontaneity of the child whilst directing him towards activities which enable him to acquire the indispensable skills of learning. The teacher must avoid dependence on a rigid system and must know how to adapt himself to the demands of each case. He cannot ignore the fact that social conditions handicap certain children in their acquisition of security and self-confidence because, whatever teaching methods are used, children compare themselves

with one another and assign a place to themselves in the group. It is therefore the teacher's personality which is the most important element of all in the school situation.

Theme 3. *The Rôle of the Group in the Educative Process* was discussed by two groups, that led by Mrs. Herbert and that by Madame Schutzenberger.

These two groups submitted very detailed and very different reports in which, however, we find certain points in common: the way in which the conference was organized in groups should have enabled members of these two groups to catch a living impression of what group life is and to find, as they become conscious of their own dynamics during the sessions, a living experience more illuminating than any theoretical or abstract instruction.

However, the members of these groups discussed many other subjects contained within the conference themes. According to Mrs. Herbert the members of her group say that they have gained from this experience an understanding of a method of work which is essentially active, different from traditional working methods and which can be explained only through an understanding of group formation. The same opinion is expressed by the members of Madame Schutzenberger's group some of whom judge that what happened within their own group shed light for them on the subjects set down in the conference programme, not only thanks to the content of their discussions but by reason of the way in which their own personal experience was integrated in these methods of group work.

Theme 4. *Adolescence: How School and Further Education can Attract Young People and Serve their Needs* was discussed by group three led by Mademoiselle Gallusser and, as part of its work, by group five led by M. Hotyat.

After having sought out what are the real needs of the adolescent, Mlle Gallusser's group insisted upon the importance of the school and reaffirmed the remark of Dr. Burns' group that a sufficient number of schools and teachers are essential to the well-being of adolescents. What must these teachers do? They must teach, certainly, but they must do more than that. The whole attitude of the teacher must be such as will enable him to understand adolescents. Here are a few points that were stressed:

There is no method that is good for everyone (including girls)

Creative activity in the arts is useful

The problem of leisure time

The continuation of an educative activity

Co-operation with parents

Theme 5. *The Training, Continuous Education and Guidance of Teachers for Constructive Education* was discussed by Dr. Aebli's group and to some extent by the group led by M. Hotyat. Dr. Aebli's group expressed a certain mistrust of techniques. The educative action seemed to it to consist not in the knowledge and practice of certain techniques but in a 'style of life' which enables teachers to be in contact with their pupils, partly by sharing in the life of their neighbourhood. The constructive attitude is not only spontaneous, pure creativity, but is something difficult to define—the *Sehende Liebe* of Pestalozzi. It appears to be linked with the personality of the teacher himself and his philosophy of life.

M. Hotyat's group also discussed the personality of the teacher which should be 'dynamic and apt to enter into sympathetic contact with youth'. This group thinks it necessary to continue and support the training of teachers, and feels that this is probably best done on the teacher's own initiative rather than by beauracrats.

Method

The method of work was the same in all groups: free discussion. Almost all the participants adapted themselves more or less quickly to this method and declared themselves to be satisfied with it, although the techniques used in each group were by no means identical. All the groups discussed not only some of the themes proposed to them in the programme but others also, thus underlining the unity of the problem of education.

The advantages recognized by group members were: that sincere exchanges were possible for everybody within the framework of the group; an impression of *liveliness*, of gaining access to real experience; a general impression of going more deeply into a subject, not at the level of ideas but because the contacts between group members as persons were direct (though certain members on the contrary say that the group went deeply into nothing).

Experience of a group which has been set up

as a functional unity makes work possible. Within a group, agreement is not always complete, but discussions do lead to understanding and are conducive to good will (either by spontaneous mutual support or through the interventions of the group leader).

The point of view of the group leaders: they were interested and even those who had not come already convinced of the value of this kind of group work seemed to go away converted. So brief a report on such complex activities necessarily contains a high degree of simplification and interpretation.

Reflections on the Conference

Warning:

These reflections are in the form of questions rather than of answers. Far more than in content and programme, it was in its method of group work that the conference was original. The results of such a method of work have been judged satisfactory with, I believe, unanimity. No completely new ideas emerged, but rather a new way of putting them together and of understanding them. It appears therefore very important to reflect upon the conditions under which such results have been obtained.

Conditions of Work

(1) One point which was not foreseen seems to me to be important: it is impossible to separate the work of a group from that of the conference as a whole, with which it is organically linked. One *knew* that everyone was working in the same way and that there were no exceptions; one knew also that the group to which one belonged was at work at the same time as the others (working hours, coffee break, etc.). That helped to make easier comparisons between the group work and children at school; it also gave a sense of security. (A group working alone within a conference which was otherwise working in different ways would have had difficulties due either to a sense of isolation or to a sense of guilt at not profiting from the 'instruction' that was being given elsewhere, or to an excessive sense of pride at being the exceptional, the phenomenal element of the conference). There was pleasure also in working together even though one could not see one another at work (a result which has been proved psychologically in the study of individuals but which holds good also for groups).

This must be pondered if people intend to transfer to their work in schools and elsewhere the methods of work pursued at Utrecht. These permissive methods demand both organization and a climate if they are to succeed as they have done here.

(2) One conclusion emerges clearly from the results of the group work: the extraordinary influence of the group leader (*extraordinary* because group leaders were briefed to give no precise guidance to their groups), and the less evident but clear influence of the counsellors on their own group leaders, who of course themselves formed a group around each of the four Counsellors. Certainly isolated points in our reports correspond with our own preoccupations, but the astonishing thing is that each group of leaders should declare themselves in agreement with what its own counsellor has been able to say about their work, although it is quite certain that one cannot make such brief *résumés* of such work without more or less distorting it. Yet the group leaders are sincere in their approval. One thus discovers again at the level of their groups the same phenomenon which we noted at the level of the discussion groups themselves; agreement and to some extent influence.

Has any attempt been made to explain these group phenomena, to understand and make use of them—either directly by reflecting upon them, or indirectly by seeing how they can serve the ends of education in general? Yes. But what, to my mind, is astonishing is that the prime conclusion that has been drawn is that the essential thing, both in our discussion groups here and in educative groups anywhere, is the *personality* of the group leader or the teacher. I have already reported on this conclusion from the reports of Dr. Aebli, Dr. Hotyat and Mlle Gallusser, but this factor of personality has also been mentioned by Ben Morris, by Dr. Wall and by one of the Dutch group leaders in Mr. Mulock Houver's group.

There is a kind of paradox here. Can it be true that work done in a group has as its main result that of bringing personality into full play? One would be inclined to reply: a certain kind of personality—and real efforts have been made to define what kind. The personality of the teacher should be, according to M. Hotyat's report, 'dynamic and apt to enter into sympathetic contact with youth', or, according to other reports,

sufficiently mature. It does not seem as though we have been able to arrive at a very clear idea on this matter of personality and influence, but at least it is a word that we have not been afraid to use.

On the other hand I have been struck by the fact that we have been afraid from the very beginning I think to talk about the group itself. Several of the reports, including those from my own group leaders, have affirmed a certain mistrust on the part of the conference as a whole for group techniques, and Dr. Wall and his group leaders have expressed this mistrust again in their reports. It has also been betrayed from the beginning by conference members themselves who 'did not want too many techniques', who 'did not want to be used as guinea-pigs', who in short were *afraid* to find themselves faced with an experiment which would have introduced them to a climate in which a technical study is made of group behaviour.

All the same in my group leaders' group there were two members who were familiar with the study of group dynamics. It was their groups who had perhaps the greatest difficulties at the outset, but as time went on they achieved a climate interesting enough for M. Roger Gal,

who was a member of one of them, to have insisted that we should apply these methods to groups of teachers who were themselves wishing to use activity methods—for he judged that this would bring into their work something new. That is why I ask again: why this *fear*?

I myself am very much aware of the danger of techniques, yet I think that we should know how to make use of them without becoming their slaves. Let us speak frankly: mental hygiene and even this conference itself is using notions which have only been arrived at thanks to techniques (various kinds of tests, psycho-analysis); why are we so much afraid of them?

In former days we said: in order to teach, all that one needs is to *know*. Nowadays one admits that there is also 'the manner of presentation', and that certain didactic techniques are useful. This means I think that, alongside knowledge, we now admit personality. One further step remains to be taken if we are to understand how personality subordinates itself to the capacity to establish relationships between men. This conference is one step in this direction. But to my mind it has also shown us our fear of renouncing our old habits, quite as clearly as it has shown us our wish to go forward.

SECURITY, MOTIVATION AND LEARNING

W. D. Wall, Director of the National Foundation for Educational Research in England and Wales

OF the seven groups to which I was Counsellor, three dealt with various aspects of adolescence, one with teacher-training, one with home and family, and two with problems of the primary school. In spite of this diversity a group of themes emerged from all the discussions. We eight people had certain preoccupations in common, which have probably given a shape to the work we have done. We are all incurable and unrepentant educators. Education in its wide sense has probably triumphed in our thinking over preoccupations with psychology, group dynamics, or anything else. We were agreed that permissiveness is not an end in itself but a means of facilitating contributions from people in a group, as it is from children in a school. Practically, such permissiveness demands that you begin where people are, not where you want them to be, because by respecting what people

are you enable them to become what they can be. Finally, we became in the course of our work very strongly convinced that no truth is self-evident, and that the distinction between a banality and a truth lies in the extent to which it comes alive as a discovery, an operational, emotional or practical verity for an individual. Thus one man's truth may be another man's banality; and it is possible for something suddenly to come alive and look new because it is becoming operative.

The first theme which emerged from our discussions was the establishment of security through the human environment; the second concerned the psychology of need and motivation as the basis of contact between human beings and their environment; the last was learning as a function of creative activity.

The Establishment of Security through the Environment

Many of the groups in their discussions touched upon the effects of contemporary social circumstances, upon the emotional climate in which children and adolescents grow up. They discussed such matters as the rapidity of social change, the inadequacy of housing, the problem of both parents working, the problem of the incomplete modern family, which contains relatively few relationships, either horizontally as between children or vertically as between different generations of adults. They noted the tendency of some parents to abdicate in favour of the school and of many a school to feel that something was being imposed upon it which it was not able, or willing, to undertake. We dealt too with the direct effect of this kind of insecurity on the total social climate, which proves less and less adequate of giving full emotional 'nutrition', especially to the growing adolescent.

Many of the groups too touched upon the effects of social pressures on the school itself, on parents, and, of course on teachers, inspectors and the administration, which make it difficult for school and teacher to deal with each child according to his level of maturity, according to his real needs as distinct from those imposed upon him by the anxieties of adults. We discussed the conflict which often occurs between the teacher who believes in certain principles of child growth, and the parent who is naturally anxious that his child should do as well as the next one, and if possible better; the conflict between the teacher who feels responsible for helping children to grow, and the inspector who may change his notions according to current fashions and try to suggest that the teacher might do certain things which the teacher feels either he should not or cannot do. In particular we tried to understand the relationship between all these things and the immediate surface anxieties about examinations, and about the use to be made of the short but precious time that the child spends in the school. Linked with these anxieties is the child's own loss of zest during his primary school years. Linked with them too is the passivity which comes to parents sometimes and, even more frequently than we would dare to admit, to teachers.

We turned then to problems of the personality of the teacher and of his personal security as a factor in the climate of his classroom. Here again

we must consider the context. Not a few of the teacher's problems arise from insecurities and anxieties embodied in the very structure of authority within the school itself, in an over-preoccupation with time-tables, with curricula, with examinations. Factors such as these surround and condition the teacher's daily work. They are matched by others in himself and in the structure of his relationship to his class. Here we may mention the problem of the admission of error, or ignorance, in relation both to the children he teaches and to the parents whose servant he is. Finally, we discussed the danger that seems to threaten us when we allow the possibilities and the hostilities inherent in freedom, inherent in the very stuff of human experience, to emerge in our dealings with children and adolescents.

Different Kinds of Authority

A considerable gulf exists between the authority used and exerted in the home or at school which implies and is accepted by the child as a token that responsibility is being taken for his well-being, and the authority of the factory or the office which is an authority to which the adolescent must submit, but in return for which he receives money and often nothing else.

The second kind of authority is conducive to loneliness, feelings of lack of worth, and deep insecurity; and we saw that such loneliness is not confined to the adults who inhabit big cities but may be found among children, among adolescents, among teachers,—among all of us. A group, which is permissive to itself and to its members, by the exchange of experience accepts in fact a different kind of responsibility and authority, thus diminishing the sense of isolation whilst pointing up the value of differences. Nevertheless, everybody, I think, agreed that the group, the school and the family, may become too closed, too secure, too supportive; and a measure of insecurity has value.

Such insecurities are not necessarily bad. Here we stumbled on the concept of 'creative insecurity', by which we mean that if you are insecure, but not so much so that you cannot tolerate it, then you are more likely to move forward to new integrations, to new thoughts, in fact to live dangerously. X

But one of the tasks of education is to give security not only by affection and acceptance, but by order, by rhythm and by authority, in order

that children may form a basis of security from which to adventure forth. Where order and rhythm are clearly essential and understandable to the children and adolescents, there is no choice to be made; it is better that they should be maintained by agreed authority in order that freedom may be taken elsewhere. No human being can tolerate insecurity in every aspect of his growth at once. Rhythm in one area allows freedom in the other. Authority in one area allows permissiveness in the other. Hence we raised again the whole problem of authority and freedom, of the structure to be imposed, and of the structures to be thought out, discovered and internalized.

This, of course, turned us to the teacher and to the problem of educating him for personal maturity, to his equipment of professional skills as a basis of security in handling children, and to the importance of child development not as a discipline in the conventional sense, but as an education for personal maturity and professional competence in the teacher, on which he might base his ability to let children be as they are. We felt the need to educate teachers for co-operation with parents, and for the mutual education of teacher and parent—not the teacher teaching, not the parents learning, but the learning together which is important between teacher and parent, between psychologist and teacher, between any two or three or more professional groups which work together for the good of the child. We returned to the function of the permissive group, which may change, but which fundamentally always has certain features. In our sense an educative group needs each member of it, the listeners and the talkers, the apparently passive and the apparently active; it stimulates those moments of insight which are really creative, as well as containing and resolving, but not causing, the moments of conflict. In such a group, in school the teacher, out of school the leader (whoever that leader may be and the rôle may change) functions as a member of the group, who gives the essential structure within which freedom alone becomes possible. The group itself is the source of a freely consented authority which grows from its own experience.

The Psychology of Need and Motivation

The second main area of our discussions was need and motivation as the basis of fruitful contact

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between the individual and his environment. 'Contact' is a wider term than 'learning'. The human being moves outwards to his environment, human and material, and in that process at once becomes part of it and feeds on it. We distinguished various forms of what would be called *stimulus-response motives*, e.g. rewards and punishments, bribes and so on—the classic teacher's armoury—and we included in this the direct stimulus from the teacher, the inspirational teaching which in fact plants an interest which may or may not flower, and which may only operate while the teacher is there. Similarly a group may evolve needs which it imposes upon its members and, in accepting which, they may become conforming. In contrast to this are needs which arise from the individual's own nature and which he seeks to satisfy in his environment. In practice the distinction is difficult to draw since the good teacher frequently meets basic needs by planting interests which are appropriate. We, however, were concerned with how to reconcile the 'guidance' function of education with its more strictly teaching function; how to help children to find, express and profit from their basic motivations and, at the same time, how to help them to internalize and accept certain other patterns of attitude necessary to life in our cultures.

We recognize this as analagous to the problem of moving from directiveness and authority, imposed from the outside, to freedom and responsibility, acquired and internalized. The growth direction is, or should be, from the teacher-directed or group-pressure kind of stimulus, to the stimulus which arises from within and which becomes creative because individual energies are liberated and turned outwards in a drive to produce, to create, to express, to co-operate. The problem in teacher terms is that of providing rich possibilities and materials, so that children can select according to their needs and interests. It is only by working through this kind of richness of possibilities and materials that the more basic kind of need can grow and make itself felt, i.e. you diminish the suggestibility (or contra-suggestibility) of the child to the adult by providing a large choice. In turn this implies that those responsible for education have a double function. They are responsible for seeing that children have food which is good for them to eat—that is they do not put stones before them as well as bread and say: 'Eat the lot, you little devils!' What

they do say is: 'Here is a wide range of things of real value to a growing human being; you are not able to eat them all; select from among them.' The teacher's rôle is that of providing a wealth of what is good and permitting individual choice, with the corresponding and extremely difficult task of waiting, secure in the knowledge that children will choose what they need, according to the dynamics of their own personality.

What we are saying does not mean that we must just follow the child. It does mean that in following the child you watch where his steps are going and sometimes lift him across an obstacle. Again the delicacy of the teacher's task becomes apparent. The teacher has to wait for the critical moment when the child is groping for a formulation, for a technique, and when the teacher can facilitate the attainment of a personal discovery; that is, the teacher does not teach until it is clear that the child needs to learn and the sign for that comes from the child.

There were in this connection certain matters on which as educators we felt strongly. There is need for all children and particularly, of course, for the gifted, for genuine intellectual opportunity, something to bite on. There is need too for economy in learning. We must not fool ourselves that by talking for six hours a day we are earning our salaries. We only earn our salaries if we enable children to learn as fast as children can learn. Here, insufficient use is made by teachers of the contributions of research, of what we know of maturation and the flashpoint which comes when suddenly the level is attained at which insight becomes possible, or a technique can be acquired. We came to a formulation here which may sound trite: that the child must learn how to learn, rather than learn how to be taught. We noticed among ourselves that many came to this conference having learned how to be taught. They waited with their mouths open and did not shut them until they recognized that it was learning that was going on and not teaching. Some of them opened them then in a different way for the first time.

The teacher must be enabled by the administrative structure, by the inspectorate, by society, to provide the right experience and the opportunity to select. Not less is it necessary that the teacher himself be sufficiently free from anxiety and sufficiently secure to acknowledge that, having eliminated what is bad, his task is to wait

whilst his pupils feed themselves. Once more we stumbled on the banality which became for us true. Guidance means that the group and the individual are helped to become aware of their true needs and, by collective action, to fulfil them. Collective action may be action between two people, between teacher and pupil, for example, or it may be an action within the group. Whether we educators aid it or not, such a process takes place in child and adolescent groups. Left to chance it may happen badly. The rôle of the teacher is not merely to let it happen but to help it happen and if possible to inject something of his experience as a signpost to success.

As the necessary corollary and converse to this line of thought, we reverted to the problem of apathy and passivity at the secondary and in the adult stage. We wondered whether some of this was not due to unsatisfied and atrophied needs, which children have abandoned because there is nothing for them to feed on. On the other hand we questioned whether it might not be due to the imposition of sham needs by artificial feeding which is what we call 'curriculum'. The central problem of the teacher is the conflict between needs which may or may not be sham, but which are imposed, and the needs of children which have to be allowed to come out. In any teacher's attempt to solve this continual conflict his notions of responsibility for the young whom he teaches, his personal security in terms of professional knowledge, his status, and his position *vis-a-vis* authority are of immense importance.

This too throws light on the peculiar problem of contemporary adolescence. After this, the gap between what the school thinks it ought to do and what adolescents need is wide and striking—one example of the discrepancies in our educational system and indeed in the whole environment between real and supposed needs. The youth needs to find social orientation and techniques which the school does not give him; he has to work out a sexual self, in which the school does not aid him; he has to find a vocational adjustment, and the school frequently says: do not go out to work, work here; and he must search for a philosophy and an interpretation of the life which lies so challengingly and threateningly before him. The school does not intervene, in fact we leave our adolescents at the mercy of social bombardments of every kind,—advertisements, cinema, the press, radio, television, and all the events

which go on round them—without at the same time greatly enriching their educational diet. Moreover, we have prepared them for passivity by over and wrong feeding earlier on. Small wonder then that they choose wrongly since, in fact, in many fields only one choice is possible—the passive one.

The problem of the relationship between the content and the method of education on the one hand, and the social, intellectual, vocational and sexual needs of pupils at school and young people at work, on the other, was present in the minds of every group. Each came back at some stage to such matters as sex-education thought of as the education of the personality; of religious education as the means of confronting people with experience until they learn how to think; and of responsibility as being the social aspect of acceptance of and by the group.

In all this, the whole of those creative dichotomies which make up the rhythm of growth, dependence-independence, satisfaction and frustration, satisfaction for oneself as the basis of the possibility of giving satisfaction to others, came up again and again in a dozen different practical forms. We began to see motivation and interest as underlying all these problems which present themselves in moral or educational terms.

Learning as a Function of Creative Activity

Every group in one form or another touched upon the common phenomenon of apathy. We were worried about the way in which the spontaneous five-year-old becomes the eleven- or twelve-year-old who could not care less; about the bewilderment and revolt of the adolescent which fades in the factory either into passivity at work and at play, or into manifestations of a mildly or strikingly anti-social kind, or into the search for purely ego-centric satisfactions. We recalled the phenomenon of teddyboys, of the fact that parents tend to reject their responsibilities and to want the school or the expert to solve their problems, or that the teacher wishes to discharge his on to the psychologist or psychiatrist. We asked ourselves about the teacher who may master his techniques and lose his flexibility.

All these things occur in our lives in the process of grinding oneself to pattern, or, if you wish, of erecting little walls behind which to go quietly off to sleep. None of these is simple either in its

cause or in its solution. They are all, it seems to us, deeply related to the factors mentioned in the earlier sections, e.g. the loneliness, which everybody is liable to feel in the more complex societies in which we live, the feeling of not belonging, of not being needed, of not being worth much; the loneliness at work, where you are a pair of hands and neither a head nor a heart, the loneliness of the child at school who is not sure whether he is as good as, better, or more stupid than the others, an anxiety which we sometimes emphasize by forms of stratification and streaming.

The sense of difference, of inferiority, of lack of status—all these are causes, but perhaps more serious is the frustration which has gone beyond rebellion, into apathy. Over against this we could set, as the result of our experience here, the value of group interchange in a real group, which diminishes loneliness and heightens creative work.

We wanted here to draw a distinction between two kinds of learning, because we believe that apathy and despair are the results of faulty learning. The first is the learning based upon the more or less authoritarian structure of the family, school, training college and university. The teacher teaches; if he is efficient his pupils learn, if he is gifted they become excited in learning. But such learning risks always to be external and imposed. Learning which is truly creative comes from within, from a search to fulfil needs. It implies choice of goods and is individual. The core problem is how to maximize this kind of creative learning. How can one get genuine as distinct from bogus stimulation? How can one help children to accept and internalize and exploit motives, their own motivation? How can people be enabled to achieve what Hamley once called: 'the release of the self from the self'? The process of education is neither battenning down the power of the volcano, nor its mere eruption: it is the harnessing of its power.

Now, it seems to us that we have all had experience in the last ten days of work in a permissive group of the kind which can harness the forces of the volcano and not let them explode wastefully. Plato, quoted by Bacon, said: 'Who-soever is delighted in solitude is either a wild beast or a god.' I do not think there are many gods among us. The sense of solidarity which has come in many groups has diminished both the insecurity and the loneliness which many, if not all, people feel.

That sense of solidarity and the diminution of loneliness coming from acceptance, not merely acceptance by other people, but acceptance *of* other people, the acceptance of the fact that there is a common likeness and an exciting difference; the insecurity of the group which leads to groping—all these are the things which make the group a means of creative learning, and they all lead to the moment of insight where, as I said before, the banality becomes a living truth. Such learning is, as somebody put it, a moment of celebration when the mind perceives something that it has not seen before. Such learning is not cerebral, intellectual only, or even principally. It is a shock, which integrates what one knew before; it *re-patterns* and vivifies; it does not just shake up.

We came, I think, too, in the groups and perhaps in terms of our own teaching, to be much more aware of the nature of permissiveness. Real permissiveness needs maturity and courage. It needs a consciousness of the relations between permissiveness where it is going to help children grow, and directiveness where it is going to hold the line, and make it possible for them to grow; of the relation between information provided by the teacher and its assimilation by pupils. You cannot learn unless there is something to learn. You cannot teach, unless there is something to teach. On this we are all agreed. My groups, however, would say that the value of the permissive group to a child, adolescent or adult, is that it provides the framework of discipline and of interest, so that truth can be 'carried alive into the heart by emotion'. Such an experience does not happen all at once or by chance. A group matures and, within it, each individual. The skill of the educator lies in spotting the level of maturation which has been acquired by a group, and feeding at that level. Finally, within a group which experiences insecurity but which gives security, which experiences acceptance, but which canalizes occasional rejection by gentle leg-pulling, each person becomes conscious of his own nature because of the differences between him and others, and does not become aggressive about these. This genuine group-experience is, as we see it, creative; and creativeness in one sphere heightens sensibility in others, heightens the awareness of oneself and, through that, heightens the awareness of others.

The reciprocal nature of giving and receiving within the creative group is important, and it does not mean that everybody has to talk, or that everybody has to create, all the time. The apparently passive may be getting and giving as much as the overtly active, because again, creation is communication and you cannot talk unless there is somebody to listen. Worthwhile group-experience of whatever kind permits also a physical withdrawal, while the products of solitude may mature in preparation for returning them to the group.

There are many languages of the mind which we do not teach. As well as the language of words, we need in our schools the language of music, of visual art, of engagement in a task,

of exploration and so on. A mature group fosters such multiform communication and by doing so ensures that expression in any one is fostered by the others. Within such a situation the acquisition of intellectual and physical techniques and mechanisms and their relationships to emotional learning and creative giving to others, become quite clear. Mechanisms and techniques, a capacity to express, are acquired because you have something to say. Thus we come back to our old problem of motivation: the group allows the individual to internalize and make his own—to integrate with his own basic needs and motivations—those things which are of mutual service to society and to himself. This was our final banality; this our final truth.

BRINGING TOGETHER THOUGHT AND FEELING

Ben S. Morris, Professor of Education, University of Bristol Institute of Education

I AM going to try to act as a mirror for the conference (to some extent you will find it a distorting mirror, but I think this is inevitable) and reflect back to you what I have seen from my point of vantage as a counsellor. To help me to do this I have the reports of my fellow counsellors, my own team of group leaders who have taught me all I know about the conference, and your own comments, or a selection from them. I have also of course my own eyes and ears.

About the structure of the conference, I think the main point to bear in mind is the system of communication—sometimes some of you must have thought of it as a lack of communication. Nevertheless there was supposed to be, inherent in this conference, a logical system of communication from members of groups to group leaders, from group leaders to counsellors, and from the counsellors back to you. I want to stress that because I think that that is what the counsellors' main rôles were meant to be. They were meant to act as this particular link in the chain of communication (I will not stop to say how many other rôles they have in fact played). Inevitably, however, this system of communication has not been seen as a simple linear one. It has been conceived of as a hierarchy. This is perhaps inherent in the structure, nevertheless it does seem to have been felt quite considerably.

Some members of the conference have expressed their frustration and feelings of deprivation at their inability to have personal contact with the counsellors, with their particular counsellor. Flattering as this might be to the counsellors, I think this has to be looked on as a group phenomenon in the main. It is one way of criticizing your group leader. He is not good enough—a counsellor might be. Of course, it is more than that. I think that there is a reality factor in it, too, but perhaps not a very great one, because it would be difficult even for four counsellors to have much personal contact with 350 people. So I think we must see here some displacement of feelings from the group on to the counsellors.

I would also like you to see it from the counsellors' point of view. I think my colleagues would agree with me that we have had our own frustrations. I am thinking particularly of our lack of contact not only with our group leaders but also with the members of our groups, with the actual life of the groups, which you do not get from reports however good. But to some extent that is an unrealistic wish on my part. There would be limitations to what I could do in any case. I think perhaps it boils down to saying something like this: Some group members wanted to be group leaders, I think that is quite clear. Some of them were, in fact, group leaders. Some of

them got rid of their appointed group leaders, at any rate for part of the time.

Some group leaders wanted to be counsellors. One of my own did. She said to me: 'Did you notice what I've just said? I spoke of myself as a counsellor?' One counsellor would have liked to have been, with part of himself, both a group leader and a group member.

This is part, I think, of the lesson that we have got to learn. It is a lesson, not only for this conference, but also for other conferences and for other occasions. We cannot be everywhere at once and we cannot be everyone else as well as ourselves.

I am going to pass over the contributions of the main lecturers, because that would take too long, other than to say that it was quite clear to me from the reports that these lectures had had a definite impact upon the conference. The material showed a definite change after each lecturer had spoken. The groups did not discuss a lecture directly but they utilized it in their discussions. I want to pass on to the work of the groups and to talk at some length about the various problems and contributions of the group work as I see it.

Perhaps it is necessary to remind ourselves what this conference was about. Nobody has referred to the title recently. It was a conference about constructive education and mental health. I think we have at the conscious level demonstrated something of a flight from the title—in so far as any attempt to discuss it and its meaning is concerned. The title makes, concretely, a dichotomy. The fact that these two phrases had to be used, showed, I think, that the organizers had not found it possible to use a single phrase, to utilize a single concept with which to designate the purpose of the conference. We had to talk about education and mental health, saying that all the time we must bring these things together.

I know that in the planning of this conference we wanted a single concept, because that is what we felt the conference was about. It was about only one thing, not about two things. I am wondering whether we are any nearer the resolution: the production of a single concept from these two concepts. It is to some extent with a resolution of the conflict that we have had to do here. There are many practitioners in the fields of education and mental health who would not agree that these matters are really interchange-

able, and one can always find in a conference such as this a struggle to take the conference one way or the other. We have had objections made about too much reference to therapeutic and remedial work. I have been looking for signs of whether or not we are any nearer the resolution of this difficulty or conflict in our thinking about human growth and development. Frankly I do not think I have seen it. Perhaps it is there implicitly, but I do not think it has come to the surface, although there are reports from the groups and from individuals which suggest that some unifying concept has been found. Lacking a very clear unifying concept it is not surprising that we lack a word. Perhaps the word *maturity* is as good as any, and as bad as most, but it does, I think definitely stress that we are concerned with the process of human development. It stresses immaturity and partial maturity as facts, and maturity as perhaps an ideal. I think part of the problem in bringing together what you might like to think of as the mental health aspects and the education aspects, lies in our own difficulties in facing questions of maturity and immaturity. We are rather reluctant to admit our own immaturities. It seems to me that what we need to think about here is how we can bring about a state in which our infancy and childhood lives on in us whilst we strive towards the ideal of growth—that our origins and our goals remain alive in us at the same time. We have in fact talked a great deal about immaturity, usually the immaturity of children, of students, of teachers—of others, of course, not of our own!

On the other hand, I think it is a sign of our own maturity that we have been able to do this at all. Do not think that I am trying to stress the side of immaturity, I am not. I think that here we have an inter-play, and that our maturity is shown by the extent to which we have tried to find ways of growth. We have, I think, been seeking something of this nature from this conference. It has been defined by a number of people as wholeness of personality. Now that is a very important point, because, if you reflect upon the meaning of wholeness, upon its linguistic origins, you will note that it comes from the same source as the word 'to heal'. Making whole is healing. 'Thy faith shall make thee whole'. I think it is in that direction that we must see the unification of these ideas and therefore the whole subject matter of the conference.

What was the purpose of the groups? What did we want to get from the groups? What kind of groups did we mean them to be? May I just quote to you very quickly what two members said about their group experience?: 'The conference as a whole refreshed my ideas and knowledge about the present standing of education. It was stimulating to get ideas and points of view from members coming from various countries. However, my firm belief is that results will be much better if we could first state clearly and keep in mind just what the scope of education is at the present time. If this were kept in mind it would stimulate discussions and find ways and means for its realization. It would prevent wandering about and diverging from the main issues during discussions.'

Someone else says: 'I obtained the following useful material: information about new countries, ways of training teachers, approach to children, etc., views on the in-service training of teachers, realization of the depth of the conflict between freedom and control when planning work for teachers in training. An illuminating discussion of the work of the artist teacher and the child as creative being. The nature of creativeness.' This person sums up in this way: 'My main criticism is, however, of a lack of practical and meaningful thought and material, of a solid core of work. Therefore I felt stimulation but not as much satisfaction as I could have done.'

The questions and issues contained in these remarks came up in a question in plenary session last Wednesday, and I do not think we attempted to answer it at that time. I was asked whether the groups were intended as vehicles of intellectual discussion, or whether they were meant to be therapeutic groups. This appears to have been a point that has been bothering quite a lot of people. I think we must recognize that there are such different things as groups organized primarily for the purpose of intellectual discussions, and also groups nowadays which are organized specifically for therapeutic purposes. In my view the kind of group we expected to form here was neither solely intellectual nor solely therapeutic.

It was our intention, through leaders skilled in this kind of group work to bring together thought and feeling in our discourse with each other in a co-operative learning situation. We sought to

bring together the different parts of ourselves, thought and feeling, which have been separated and to bring ourselves together as individuals. We are dealing here with this attempt to split things into the intellectual and the therapeutic, the same dichotomy that I felt earlier in connection with the title.

The groups did, of course, pursue different methods and we have seen, from Madame Favez's comments, how the personalities of the leaders and perhaps of the counsellors have influenced the ways in which the groups worked. But I think that the particular membership of groups also influenced the way in which they worked. Perhaps the question at the back of some people's minds about group work is really a question about their own group. What is a good group? We have heard it said that there were different methods. Is one method better than another? I was virtually accused of having suggested, by something I said, that I thought one type of group was better than another. An interesting point, because I did not say so. I did use conventional terms which perhaps lent some aid to that interpretation, but it was not in my mind. I think that does not mean that I have no personal preferences, but I certainly would not, in this kind of situation, attempt to evaluate different types of groups. For one thing I do not know nearly enough about it. I think none of us does. I would say that a group is a good group if it truly reflects and seeks to satisfy the purposes of its members. That can be done in a variety of ways. I think there are roughly two kinds of procedure. Some groups begin by coming together, in the dynamic sense, very rapidly, and reaching some kind of initial agreement; then working towards what are disagreements and then eventually coming together to agree again in a comparatively smooth fashion. Others find at the outset that there are initial disagreements that have to be dealt with. One finds in all groups a tendency for every individual to want the group's purpose to be his private purpose. This is very natural. In some groups it is sometimes stronger than in others. We do have people with forceful personalities who wish to dominate a group. This may lead others to oppose them. This is one of the ways, only *one* of the ways, in which you get these explosions of feeling we have talked about. I do not want to elaborate this, but there is one thing I want to

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say about the so-called explosions. It has already been stressed that in themselves they are not valuable. It is a question of whether or not they are therapeutic, which can only be judged by what happened afterwards. What I want to say is this: I think it is very often the case that people in a group in which this has occurred feel that their leader has provoked it. In my experience, with skilled group leaders this never happens. What the leader has done is to make clear what was already there. The idea that it was provoked from outside is what we would in technical terms call a projection. The reason for the explosion of feeling is inside the group: what the leader has done is to help to make explicit something which was there already. It has not been put there by him. There are many problems of technique which surround this question. When is it a good thing to make such things evident and to bring them to the consciousness of the group? I may say that in many groups that have been extremely fruitful, practically nothing of this sort occurred. In others it seems to have been a necessary phase of development. What I have said might lead to the idea that what we are really seeking is agreement with each other. I would not hold that view and I doubt whether it is supported by all the reports—the evaluations of members. I find some support for my own view, which is that fundamentally we are seeking how we may disagree and yet live with our disagreements and our differences.

I would sum up by saying that the purpose of the group work is to provide us with a learning

situation in which we can develop, as one member of the conference has put it, the capacity for 'disciplined conversation'. But to my mind the discipline that is referred to is not only the discipline of logical abstract thought, but also the discipline of forbearance in the face of frustration. I would stress, too, that the major emphasis and the purpose of the groups is to bring our thoughts and feelings together so that we can perceive as a unity. It is strange how we have divorced these things, because in fact meaning consists purely in unity of thought and feeling. Without this unity there is no meaning. The extent to which we find life meaningless is the measure of the divorce between thought and feeling in ourselves. One way of perceiving this connection between thought and feeling is to relate content and process. And this is particularly helpful with groups. We have had a good many references to this already so I will not elaborate. In talking about children and students for example, we are in part, we must remember only in part, always talking about ourselves. Working in a group situation we are referring with varying degrees of consciousness to what is happening within the group. One other example, just to fix the point. There was one group that had a long and very valuable discussion on community problems, in relation particularly to the extent to which it is necessary to do things for people and the extent to which people must do things for themselves. It was mentioned how often problems that come up in the development of new communities should have been foreseen and were not. Now here is an illustration of the relation of content to process. The process being referred to is I am sure the process in that group itself. It is a question of how much should have been done for the group and how much should have been left to themselves. Was the provision made for them sufficient? There is also a reference quite obviously to the teaching situation; how do we balance up what we should do for the children with what we expect them to be able to do for themselves in the situations we create for them?

May I just read as an illustration one of the comments from one of the groups: 'I do not know how valuable the actual contents of the discussion have been. There were some very interesting contributions and some very constructive ones, but I do not think that those seeking for a clarification of ideas got what they

wanted, and they said so. The descriptions of conditions in various countries and culture patterns were interesting, but the main value of the group experience lay, I think, in the fact that each member realized his own emotional involvement, although I doubt that this was conscious to all of them. There was also a realization of ambivalence, or as one member of the group put it in the last discussion, of the paradox of life. Again I feel that the group is not conscious of that. Neither is the analogy between classroom situations and the group experience clear to most of them, although it has been openly expressed. Of course, some members of the group were conscious of all this, but on the whole these were all aware of it before they joined the group. I feel however that the actual experience is more important and hope that the awareness of it might occur at a later date.'

Now part of the problem of being able to perceive content and process together—it is always together—is that we do meet obstacles in the group situation. The principal obstacle is the question of authority and its correlative, freedom. There have been all sorts of representations of authority in the conference. The programme represented an authority which most groups discarded or rejected. The leaders in the first place represent authority, the counsellors represent authority, the organizers and the President represent authority. In some groups it was quite clear that the problem of authority had to be solved before much progress could be made. Some groups wanted really to find out, as in the school that Dr. Froyland-Nielsen told us about yesterday, whether by diffusing rôles among members one could diffuse authority so that no one person was in authority and that therefore you could say you had got rid of authority. But it never happened. There is no way of getting rid of authority, because in the last resort authority resides in ourselves. It is not something which is out there, although we may invest a person with it. It is particularly important to see the relation between authority and permissiveness. We have talked and thought about these groups in terms of permissive discussion groups. What do we imply when we talk about permissiveness; whose permission are we seeking? Someone has to give permission. It comes from someone, from a situation perhaps, but in our context from a person. This really

means that you cannot have permissiveness without authority. I think that it is not until this point is felt in group discussions that you get to the core of the learning situation which the group situation can provide. Now we did mean the conference to be primarily a learning situation. You might ask, whose learning situation? Yours or ours? My answer is: all of us. We have all been learning here and I think to some extent we have all been teaching.

Dr. Wall made most of this very clear this morning and I do not wish to elaborate it. But I do wish to emphasize again a major point that he made. If we ask what we have learned, we cannot really describe what we have learned in terms of facts, although we may have learned some interesting facts, but it is doubtful whether they can be thought of as the main result of our learning in this conference.

What some of us have learned, I hope, is some understanding, in other words a learning of the nature of learning itself. We have had a good deal of guidance to the nature of the learning process from key ideas that have been thrown up in the discussions: the respect, regard, concern for others; the receptivity to other people which is necessary; the acceptance of what is bad as well as good in others and in ourselves; the acceptance of frustration as well as gratification, of dissatisfaction as well as satisfaction, in fact of the dual nature of the learning process.

Dr. Wall spoke of creative insecurity. My term for that would be the tolerance of anxiety and frustration. I think that is what creative insecurity is. Learning, we may then see, is a function of creative activity, and creative activity itself is really a function of the tolerance of conflict. It is always through the tolerance of conflict that the moment of truth appears, the moment of harmony, the truly religious moment.

I want in closing to quote to you two other evaluations. On the whole the evaluations I have seen suggest that the conference has been a blend of satisfaction and dissatisfaction, perhaps with the emphasis reasonably well on the side of satisfaction. These satisfactions have been enormously varied. May I just read this: 'everyone else seems to be writing so easily and to be full of ideas. I am quite empty of any. But the feeling of unity that we have achieved among ourselves, of an exhilarating sharing of

experiences, of fundamental harmony and agreement, with a delightful variety of expressions, remains as my most vivid memory.'

The second one: 'However, my final impression is that although I would look for other things in the next conference, this one has been very valuable. The leader has allowed the group to grow and has thus made certain that all members have been active and not passive. No one who has come through can but feel they have been changed. I would like to thank her for it and I hope that in some sense it was worth it.'

This brings me to a final point—a small one in the way in which I am dealing with it—though it is a very big point really. It is the question of the expectations we came with, in relation to the evaluations that we are now making of the conference. I do not think that we adequately satisfied the expectations of quite a lot of you. I hope that if another conference is organized it may be possible to satisfy more. I think we would do it differently next time. I do not think that a confession of failure. I think it is an affirmation of a very reasonable degree of success.

CHAIRMAN'S CONCLUSIONS¹

J. A. Lauwerys, Professor of Comparative Education, University of London; Chairman of the Executive Board and Guiding Committee of the New Education Fellowship.

OUR Conference is drawing to an end. Already I suppose most of us are beginning to look back upon it as something which is in a certain sense completed, and are beginning to consider what we gained from it. It is very clear that this evaluation cannot be made in terms of resolutions passed and soon forgotten, nor even perhaps mainly in terms of things we have learned, though of course all of us have learned. Clearly the intention not only of those who attempted on your behalf to organize the conference, but also of all of you who came, was that the results should be measured or understood in terms of the greater degree of self-awareness that we may have achieved, of the greater degree of self-confidence that all of us may have gained, through this experience of fellowship.

In addition, we may go away with the satisfaction which comes from having participated in a pioneering effort. I think that that is a very genuine and acceptable sort of gratification. I do not mean that we ought to follow always what is new and untried, or be proud of having the latest thing in conferences, as sometimes we might be proud of having the latest television set. But some things are worth more than material possessions and sometimes the pride of pioneering is the justified pleasure that one gets from having blazed a trail. Of course in this case the trail is only a little way ahead but, as you all I am sure believe, it is a trail in a hopeful direction.

We have long attempted to find ways by which the spirit of the Fellowship, the things that the Fellowship stands for, could be embodied in the very structure of a conference; I think that to some degree we have shown here how this can be done. And I think that all of us, by meeting one another, by entering into genuine and often quite deeply felt contacts and social relationships with others whom we respect and whom we have gradually learned to feel an affection towards, have learned better to see our own selves. By noting that those who like and respect us accept even our defects, we may perhaps move a few steps in the direction of self-acceptance.

The experience I describe is one which those of us who have met constantly during the last eighteen months to plan the conference have also shared. I remember with a certain degree of emotion the earliest of these meetings, held in London in December 1953. I remember the occasions when the Dutch Secretary came. I know that there gradually emerged from all those meetings a common purpose, which on no occasion was a mere compromise between different conceptions. It was always in every case I think something better than was originally proposed.

What were we in effect aiming at? And to what degree were we connected with the inspira-

¹ Dr. Elisabeth Rotten and Professor Lauwerys were joint-Presidents of the Conference of the New Education Fellowship, Utrecht, 1956. Dr. Rotten's Opening Address was published in *The New Era* in October. This is a shortened version of Professor Lauwerys', which appeared in full in translation in *Vernieuwing*, No. 136, September, 1956. Ed.

tion and the ideas of those who founded the N.E.F., and whose successors we are? This conference has marked the Thirty-fifth Anniversary of the Fellowship and one might cast one's eyes back to those early days soon after the first World War, when the founding fathers and mothers came together to establish the N.E.F. I like to think that those people were inspired by a faith such as all of us may share. They were not necessarily strong, but they were brave; they thought that they could use this mighty instrument of education for purposes for which it had not been designed to achieve.

The schools with which we are familiar, the educational systems in which we work, were, I suppose, designed in the first place simply to hand on to the new generation certain skills and insights, perhaps mainly skills, which their elders valued. They were certainly not designed for the purpose of helping the growth and development of a new kind of society. Yet always some of those who were influential in developing the early systems of education saw that there might be a social purpose which was beyond the ordinary simple purpose of handing on the past or even the best of the past. Those who tried to found a French educational system shortly after the great French Revolution, for example, did think that it might be possible to establish a society that was at once more just and promoting greater happiness than the society which they themselves knew.

The early N.E.F. pioneers had two main purposes, I think. There was an individual one, and there was a social one, too. The individual one was relatively simple: what they saw was that the schools which they came across and in which they worked could be improved. They knew that the insights of the psychologists and the findings of the sociologists were not applied in them. They had been inspired by men like Decroly or Dewey, and they saw that it should be possible to create conditions for growth in which young human beings became happier, and because they were happier, and because they were freer, they could therefore become better and more dignified human beings. They did not like the over-authoritarian, the over-didactic, methods of that time. They wanted to promote, amongst other things, activity methods and projects; they wanted to have schools in which an authoritarian discipline was replaced by something that was more akin to self-discipline.

That was one side of their purpose. But the other side was to use the mighty instrument of education to strengthen the defences of peace, that is to say, to lead to greater international understanding.

I think myself that we can probably all of us still happily accept those two main purposes, that is we may still somehow endeavour to promote through our schools the conditions that will lead to a harmonious growth in the young beings under our charge; and I still believe (and more strongly than ever) that education, rightly directed, can in fact make a significant contribution to the attainment of peace, not merely to the absence of fighting but to the appreciation of the diversity of cultures and of nations which exist on earth.

The procedures which the early pioneers proposed to employ were two. First, that we should meet in fellowship: that word mattered a great deal. That is to say, they felt that the way in which human beings can grow, in which they discover new insights in themselves, in which they can strengthen respect for one another's individuality, was through the paths of fellowship.

What is fellowship? The attempt to embody in a group of persons the kind of relationships that we may have with a human being that we love, whether he be man or woman. It is the sort of relationship that allows one not only to accept another's faults and failings, but in a sense to enjoy them—to see that what we have in common is not only a grandeur, a certain hope, a desire to be better and to move on, but also many failings which make us the human beings that we are. This experience which you can have with a single friend or with a person that you love—this, embodied in a larger group, is the idea of fellowship.

Our founders also stressed, and this was again an extremely important idea, that the Fellowship must be an *intercultural* one. Like all of us, they found pleasure in being together with people of different races and in hearing foreign languages spoken. But they went further—they saw that if cultures which are embodied in the various nationalities or religions were to grow and develop and move in a direction that would put all of them at the service of the spirit of man, then intercultural contact must be promoted by all possible means, and that no intercultural contact would

be more important than those which teachers have one with the other. For if you wish to obtain the maximum possible effect from intercultural contacts, then you must facilitate those which teachers make with one another, because each teacher who has been influenced by such contacts will pass on some of his new insights and attitudes to his pupils.

But given this faith in fellowship, this desire to build a better society, what sort of society had the founders in mind? I am inclined to think knowing some of them, having heard a great many speak, that they had one value which they would have put higher than almost any other; freedom, liberty. I think what they hoped was that through the right kind of education human beings might grow towards greater freedom.

It is not my purpose here to discuss in philosophical or semantic terms the idea, the notion of freedom. Clearly freedom can never be absolutely possessed. Freedom is a name we give to an ideal and an ideal is not a thing to be reached and held. It is a direction of movement. It is a norm against which we measure what in fact can be attained. It is a standard by which you judge which of two actions you desire to carry out.

Why should we so desire freedom? Perhaps because in the end only in conditions of freedom can one discover the self. Only when one is free to choose, can one freely decide what to do and only when one freely decides what to do can one say that one is a man.

Fellowship too is almost a value in itself. Perhaps the function of any group can be measured in terms of the amount of fellowship it promotes. When setting out to promote fellowship in a group, some of us may be tempted to think ourselves more capable of making a contribution to fellowship than others, because we have certain greater skills, or certain greater knowledge. That is quite clearly not true. You cannot contribute to love or to fellowship simply because you know certain techniques. In our attempts through groups to promote the richer functioning of fellowship, the temptations that might beset us are a love directed too much inwards, rather than outwards, of a certain arrogance in supposing that institutional arrangements can somehow be a replacement or substitute for the experience of fellowship itself.

Faith, freedom and fellowship are three guiding lines which inspired those who founded the Fellowship of which we are all members, and which has called us together on this occasion. Where do we stand about all these things now? What is it that perhaps causes us sometimes to falter, what are the temptations to which all of us so to speak stand continuously exposed in our pursuit of faith, in our pursuit of freedom? The answer is, I think, that what may sap our faith is the belief that we have achieved all we can. That is to overlook that these things are arrows, pointers, standards, norms—not things that you can grasp and hold. The ideals of the N.E.F. can never be achieved. I have heard it said by people whose judgment I deeply respect that in such and such a country it is no longer necessary to work for the new education, since in fact the Project Method and Activity Methods are accepted as desirable by every Director of Education or Training College lecturer. As if that were the point! Those things were instruments, and instruments become blunted in use. Conditions are different now. The tasks we face are new ones.

Can our inventiveness match that of people fifty years ago? Can we now devise instruments which will enable us to achieve the purposes for which we continue to stand? We must prepare the way for those who come after us, so that they may carry on beyond the point which we have now reached.

We have met on this occasion in the Netherlands and all of us will take back from this small but great country rich memories. The first

BRAZIERS PARK

SCHOOL OF INTEGRATIVE SOCIAL RESEARCH

IPSDEN, OXON.

(near Reading, Berks.)

WINTER SEMESTER

During the Lent Term the centre will be open only to members, associates and former students, for research into the results and experience of the first six years' work at Braziers.

Educational Courses will begin again on March 8th, 1957. Details from the Warden (Checkendon 221)

one that comes into my own mind whenever I think of Holland is a vision of green fields, of dykes and canals. Two thousand years ago this country was a land of marshes, neither green nor fertile, supporting only a few fishermen or a few wandering hunters. They came together to build the protecting dykes which would allow the land to arise green out of the mud. They came together to help one another in fellowship to build the dyke, to protect their little fields. Then gradually their organization, friendship and co-operation widened. In the thirteenth and fourteenth centuries they organized institutions to defend their fields, homes, food, families, and thus slowly built up the enormous web of canals that covers the whole country. So here in a sense we are enjoying the fruits of tradition. But Holland is not only a land of dykes, canals and fields. It also embodies its hopes in magnificent schools, in universities which are quite rightly the pride of their nation. And these are institutions whereby they not only transmit the best of the past, but also endeavour to transmit to the coming generations skills, knowledge, hope and ideals with which they may build a better future.

I suppose that all of us, when we think back

again on Utrecht, will think of that beautiful and delicate, lace-like spire, rising in the middle of the city from foundations in the mud, pointing towards the stars. It is a spire which, in a sense, represents the hope of those who built it, their faith, their belief that man can be greater than he now is.

I think we might also take away from Utrecht and from the Netherlands that famous saying of William the Silent; 'menaced by the might of Spain, fearing the power of France: "I do not need hope to undertake, nor success to persevere".' You remember the quotation; Mr. Arendsen Hein gave it us. I should like to modify it a little, because I am weaker than William. I should like to say, not that I do not need hope to undertake, but that I do not need *much* hope to undertake. I should like to say, not that I need *no* success to persevere, but that I do not need *much* success to persevere. Remembering that saying, perhaps we may find new hope and perseverance in our work. Finally, to my Dutch friends, I would say this: All of us here have enjoyed this stay with you very much, and in future when people ask us about Holland, we shall speak from rich memories of our affection and admiration.

NEWS AND NOTES

ITALIAN SECTION

A new group has been set up in Sardinia at Iglesias directed by Mr. Gavino Korda a primary school teacher there.

Several members of the Italian Section of the N.E.F. took part in the work of the fifth conference of the *Cooperazione Educativa* movement held at Fano from the 1st-4th November. Professor Borghi brought to the conference the affiliation of the Italian Section of the N.E.F. and the good wishes of *The New Era* and its Editor. At Fano on the 3rd and 4th of November a delegation of the Italian Section of the N.E.F. took part in a meeting of primary and secondary school teachers at which it was decided to organize a meeting based on the subject: *The New Education in Southern Italy*. This meeting will be organized by the representatives of the Italian Section of *Cooperazione Educativa* and of CEMA in the spring of 1957.

Through its participation in all the most interesting activities in the domain of the new education in Italy the Italian Section of the N.E.F., in pursuing its aim of maintaining and

enforcing links between the most solid and serious minded organizations working for the new education, is giving them a common basis established on their declaration of Aims and Principles. This was drawn up recently by the Italian Section and communicated to the International Council of the N.E.F. at the Utrecht Conference.

R. LAPORTA, *Secretary*

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Rita Fasolo's death was a terrible blow to our Section. She had been very active in the field of progressive education for almost two decades. Her insight into the problems of education was the outcome of personal experience at the elementary, secondary, and college levels. Before she attended the Teachers' College in Florence, taking a degree that enabled her to teach education in secondary schools, she had been a primary school teacher in a small village in the mountains in Northern Italy. Professor Codignola used to say that, during his long career, she had been the best of all his pupils. She started to work under

him at the Teachers' College in Florence during the war. At this time she became politically active and was one of the rallying points of the Resistance in Florence, being herself one of the members of the Action Party. As such she was imprisoned for some time. She renewed her risky and strenuous activity as soon as she succeeded in coming out alive.

She was active both in the political and in the educational field, but one might consider her political work an outgrowth of her strong interest in education. She considered the school to be one of the most important social agencies, but she was convinced that, left to itself and surrounded by authoritarian institutions in the religious, political and family life, the school was bound to become a conservative force. This is why she joined the New Education Fellowship and for several years, until she died, headed the Tuscan Section of the *Centres d'entraînement aux méthodes de l'Education nouvelle*. She was also the Secretary of the Italian Section of World Brotherhood. These various activities enabled her to get in touch with many young students and teachers, boys and girls, on whom she exercised a great influence and who were, for her, the main source of inspiration and reason of life. Her friendliness, her courage and her skill as a teacher and a research worker made her an important figure in the movement of the New Education in Italy; a pioneer in many experiments, and a trusted and beloved person always ready to give guidance and help. This is why we miss her so much.

LAMBERTO BORCHI

FRENCH SECTION 1955-1956

As in former years, the Section has been directing the essential part of its work towards a very concrete study of a general problem which was set before groups or individuals who were anxious to contribute to the Section's work. This practical and experimental approach to its work corresponds well with the need of the Section to take effective action in meeting the most every-day needs of pedagogy. Our theoretical beliefs are thus checked against the observation of objective facts, and the value of individual experiments can be made available to individual teachers, according to their capacities and ambitions.

On the other hand, our strong wish to work to solve the ordinary problems of education inclines us not to minimize the importance of the particular and more advanced experiments made in the new schools, but rather to try by

all means to introduce the good fruits of these experiments into the generality of schools.

The question which we asked members to study in preparation for their Whitsun conference was the transfer of pupils from primary to secondary education and all the problems which belong to it: selection, school guidance, helping the child to adapt himself to the new conditions of work at the secondary school, the co-ordination of teaching methods in primary and secondary education . . .

The following questionnaire was sent out to all who might wish to come to the conference:

Access to secondary education sets a problem which is not new. We are examining this problem here by appealing to the experience of members of the teaching body, both primary and secondary, and to that of parents. The following questionnaire is intended to collect facts and observations which will then be worked upon, within the framework of the French Section, by the permanent research commission under the chairmanship of M. Roger Gal.

We shall be examining the problem from several aspects:

1. Methods of Selection
2. What may be legitimately expected of a child of 11 from the point of view of psychological development, intellect, character and social behaviour
3. The child's adaptation to his new school environment

We shall be most grateful if, in answering the questionnaire, you will draw upon your double experience as teachers and as parents by communicating to us your observations on how your pupils and how your own children adapt themselves to their secondary schools, giving as precise examples as possible.

We are asking you to collect as much documentation as possible and, if you have the opportunity, to make certain soundings in order to verify experimentally the real capacity of pupils of 10 to 11 as regards knowledge, the acquisition of basic skills, methods or habits of work, and the general development which we dare to expect from children of this age.

QUESTIONNAIRE

A Questions for Primary School Teachers

1. Indicate the number of children that you would have wished to put in for the entrance examination for the *Lycée*.
 - (a) How are the pupils whom you do put in for this examination chosen (the wish of the families, staff conference, etc.) ?
 - (b) Amongst those who did not sit for this examination are there any who would have been fit to sit ? Why did they not do so ?
2. What do you consider to be the value of this entrance examination as a means of selection ? What percentage of your 'good' pupils do get into the *lycée* ? Have you known any pupils to be either passed or failed undeservedly ?
3. What effects (beneficial or otherwise) has preparation for the entrance examination had on the earlier stages of primary education ? Are certain aspects

of the child's development neglected in the name of examination requirements? To what extent do preoccupations with this examination and preparation for it impede the deeper and more rounded education of the individual (by means of activity methods, team work, oral and written expression, pictorial expression, manual work, music, etc.)?

B *Questions for the teachers of the entrance class in lycées, colleges, technical schools*

4. If you are able, please give the percentage of children in your class coming
 - (i) from the primary school;
 - (ii) from the preparatory classes of the *lycée*;
 - (iii) from the country;
 - (iv) from the town.

Have you observed a significant difference in the learning behaviour of the children in these four categories? Is such a difference, if it exists, such as would harm the homogeneity of the class?

5. Have you noticed the influence of his home environment on a child's development and on his school results? To what extent is the child helped or hindered by the conditions which this environment offer him?
6. Have you deduced a certain unsettled behaviour in pupils on their entrance to the secondary school? If so, to what do you attribute it? Is it of an intellectual nature and therefore entirely attributable to the novelty of his school *régime*, or is it emotional? Does it arise from the lack of homogeneity in the class? Does the fact that he suddenly has a large number of teachers favour or impede the child's adaptation and development at this stage?
7. Can the relationships between pupil and teachers in the new school be considered to be an obstacle in his adaptation and to cause variations in his school performance? To what extent does the child seem to you to be affected by the difference in attitude displayed by the primary school teacher and the secondary school master?
8. To what extent do the methods too often utilized on entrance to the *lycée* (a literary way of learning, notes, *résumés*, dictation, etc.) appear to you effective? Do you know any other method? Does a child of 11 seem to you ready to take full advantage of the methods employed in this new stage of his education? Is the transition always well managed? What should be done to manage it better?
9. Is the material taught during the years before his entry to secondary school revised and maintained effectively at the secondary school, particularly in grammar and arithmetic?

C *Questions for all teachers*

10. If the selection examination were to be retained even temporarily, what improvements would you like to see in the various parts of the examination itself, under the conditions in which it is held, etc.? What part in selection do you attribute to the information furnished by the school record card? What form would you like this card to take and how would you like to see it used?
11. To what extent do you think it legitimate to select children at the age of 10 or 11?

We received about 220 replies to this questionnaire, varying from purely individual studies to group studies and to information sent in by establishments and representing the views of several dozen participants. Certain *lycées* or colleges sent us, for example, comparative studies between the success gained at the entrance examination and the school results obtained during the three, four or five years of further study. Some departmental directors of the vocational guidance services communicated to us observations which they had collected about the total school population in their departments. The Group of the *Eure* sent us results they had obtained from an experiment in new tests in mathematics. The group of school psychologists in the secondary schools of Paris had, for its part, studied certain sociological aspects of selection, particularly as these affect classical studies.

These objective findings furnished an excellent basis for the discussion which took place later during three days at the *Centre Nationale de Documentation Pédagogique*. The fact that many foreigners took part in these discussions enhanced the interest of this work.

The interest shown by the Press was particularly remarkable and I found myself having to give a dozen interviews about the results of the conference. The final resolution (see below) made a very clear condemnation of any selection whether by examination or by test made at the age of 11, since it could do nothing but aggravate the social inequalities which have an increasing effect upon the child's development within his own family. The entrance examination to the *lycée* which was held a few weeks after our conference gave rise to passionate controversies which illustrated our own point of view. Finally we had the pleasure of seeing the Minister of National Education announce, among the measures to be taken for the democratization of education, the suppression of this examination and its replacement by a two years' period in the middle school which would be carefully devised as school guidance and through which all children would pass during the years of 11 to 13.

Final Resolution

The French Section of the N.E.F. at its conference on the 21st, 22nd, 23rd May, 1956, after having undertaken an enquiry in the various regions of France and after having collected the statistical material which reached it from *lycées*, colleges, Cours Complémentaires, and schools of all kinds, bearing upon the value of entrance examinations to the grammar school, on problems of selection and of school guidance and on

conditions of transfer to secondary education, has established:

1. That social selection, unconnected with the school, and long preceding any examination, closes the doors to three-quarters of our youth upon any education beyond the simple primary one. The result is that the most numerous sections of French society, that is to say the workers in agriculture and industry, are represented by only about 15 per cent. of the youth that are enjoying secondary education and only 3 per cent. of those engaged in Higher Education.

2. That since the development of a child is to a large extent dependent on the material and cultural conditions of the life which he finds in his own family, selection favouritizes those who are privileged from birth, that is to say the children who are born in easy and cultivated circumstances or in localities more richly provided with schools (urban districts compared with rural ones). To these must be added, in a variable degree, those who might be called the privileged through intelligence, that is to say gifted children coming sometimes from modest homes but whose gifts bring them to the notice of their teachers.

3. That the grants accorded to these latter children are insufficient to cover the cost of their maintenance and to compensate the family for the lack of earning power caused by his remaining at school; it follows that some gifted children are excluded from secondary education where the economic weakness of their family makes a prolonged schooling impossible. (Let us quote the case of one department where 200 children whose teachers and results from intelligence test declared to be fit for secondary education were unable to sit for the entrance examination to the *lycée*.) In this way we reject children who have not found sufficiently favourable conditions for their development in their early years and whose conditions could have been ameliorated by the school if they had been able to remain there long enough.

4. That such a system separates, usually finally, our youth which is destined to a long course of education from those who are destined only a primary school, at best completed for a few of them by technical education, at an age at which a child is still developing and has

consequently been unable to reveal fully his abilities and aptitudes.

5. We affirm that the most reliable diagnostic examination can only reaffirm social inequalities and aggravate them by offering the ablest children the best means of development; for it eliminates those very children whose first conditions of life have handicapped them from the point of view of language or maturation.

6. That the examination is too solely directed towards intellectual attainments, often premature, and that it ignores almost entirely qualities of orderliness, of character, of social behaviour and the creative capacities which nevertheless condition to a large extent actual success at school.

7. That the examination procedures, however well devised, have a major drawback in that they judge the child on the strength of a very limited investigation both as regards duration and the field of knowledge which they cover. Whereas it should be possible for us to make use of the whole period of schooling for getting to know, assess and guide the child.

8. That the results in spite of all our precautions do not eliminate conditions of chance, of emotional upset which may accompany any examination, and that the process of correcting the examination still leaves too much room for the subjective feelings and an unjust severity in the examiner.

9. That the principal defect of the examination is that it can be prepared for by instruction which is partially deceptive and that it drives teachers and pupils to neglect matters which are not in the syllabus, for example, to drop exercises in expression or in observation because the examination consists only of giving an account of what has been read. Moreover it leads to teachers' renouncing activity methods and having recourse to cramming and too intensive and mechanical a form of teaching.

10. That the transition of the child from primary to secondary school, and especially from the hands of a particular teacher to the hands of many specialists, is made at the cost of an important number of young people, a wrong which is aggravated still further by the present growth in the size of classes.

R. GAL, *General Secretary*

Eleven-Plus and All That: the grammar school in a changing society. Flann Campbell. xviii + 193 pp. (Watts, London 1956. 15/-).

Dr. Campbell's title is calculated to excite the interest of many potential readers beyond the ranks of profes-

Book Reviews

sional educators—but he should realize that by raising false hopes he courts a corresponding feeling of disillusion. And that is a pity. For although his treatment of selection at 11 is only incidental and superficial, he has written a very useful history of the

evolution of London grammar school education during this century from the sociologist's viewpoint.

Dr. Campbell traces the development of grammar school provision within the area of the London County Council during the past 70 years or so. His story, illuminated by statistics clearly set out (and remember that

Dr. Bronowski enjoins us all to become familiar with the use of statistics), has a natural interest for Londoners; but provincial readers too will value its explanation of the background to London's current reorganization of secondary education. We learn that 50 years ago only one London child in 20 was getting a secondary education; to-day, comprehensive high schools are beginning to dispose of the interminable arguments about the proportion likely to profit by secondary schooling, and about the middle class's undue hold on grammar school places. We watch the independent and direct grant schools following their fee-paying pupils out into the suburbs. We become aware of the social forces which have delayed, and still delay, the modernization of the curriculum which might otherwise have taken place in the days of Morant and Sadler. In short, Dr. Campbell's treatment is on the lines already made familiar by Professor Glass and his school; but the detailed picture is always informative enough to compel attention.

The approach of this London group of educational sociologists has for some time intrigued me; it is so characteristic of London. The study of movements, of principles, of statistics, of classes—it is all very important, very impersonal. No study of the evolution of (say) Yorkshire or Westmorland grammar schools in their social environment would be worthy of the name unless real people walked and talked through its pages, unless you saw the social structure of particular schools from the inside, and considered their place in the life of their own neighbourhood, too. Has the *genius loci* fled from Holborn and Hammersmith, from Paddington and Putney? Is this one reason why the new comprehensive schools, big enough in all conscience, yet draw pupils from well beyond their immediate district, and why the latter seems so hard to define? Dr. Campbell's study does nothing to change one's impression of this busy, distant throng.

On some points I must take issue with him. He seems to accept L.C.C. policy quite uncritically. Is the re-named 'Junior Leaving Examination' really an advance in methods of selection? Does not greater reliance on primary teachers' opinions merely substitute one unscientific (and a less objective) test for another, while having the extra disadvantage of, in practice, *advancing* the effective age of selection to eight or nine? How far are parents' wishes really considered—and how sound are they in any case? Dr. Campbell does not attempt to consider such vital questions. Again, is there not something

wrong with a school which needs a sixth form to provide 'a stabilizing influence', and 'leaders to whom the rest of the school looks for guidance'? Do sixth formers really 'bring an atmosphere of maturity into a community that tends perpetually to lapse into childishness', or are they themselves kept immature in many grammar schools? And I can imagine the reaction of most N.E.F. members on reading that 'prefects and sports teams . . . are so essential for the creation of a healthy corporate spirit.'

Dr. Campbell teaches in a London comprehensive school. It is clear that reorganization of a system places us at the beginning of an uphill road, and not at the end.

Robin Pedley

None Can Be Called Deformed.
Vernon Mallinson. (Heinemann. 12/6).

This is a useful survey of the needs of the crippled child. It is based on a study of 36 adolescents (27 boys and 9 girls) all suffering from crippling defects including congenital abnormalities, infantile paralysis and deformities caused by accidents. Only two cases of cerebral palsy are cited, the author appreciating that these children present

special problems. All the children are of normal intelligence. They come from varying social backgrounds.

Mr. Mallinson rightly emphasizes the importance of the emotional factors. He stresses the need for the child to learn to accept his handicap and its implications from the earliest possible moment, failure to do so leading to morbid sensitivity and unhappiness. In order to make a good adjustment to life, Mr. Mallinson considers that the child must be helped to develop self-confidence, to make satisfying social relationships and to acquire a feeling of social usefulness. He must be 'stretched' not over-protected. Mr. Mallinson's case histories support these concepts; they also show how betrayed a child can feel in later life if he has been brought up by his parents in an unrealistic world, and learns that he has been an object of pity.

These children require special understanding, affection and help, and the extent to which they can make a satisfactory adjustment depends largely on the attitude of the parents and the handling of the problem in the early stages. This is of far greater importance than the material circumstances of the family. The marital relationship is all-important. Where it is good, parents seem able to rear successfully a severely handicapped

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child; where it is poor, a relatively minor deformity may be too much for them to bear. In Mr. Mallinson's view, congenital handicaps are easier for parents to accept than crippling conditions caused by illness or accidents. It is an interesting point but one needs to remember that many parents feel guilty and inadequate if they produce a deformed child, and this can lead to attitudes of over-protectiveness or rejection. Possibly the all-important factor is the personality of the parents and their ability to accept failure and the prolonged strain of bringing up a handicapped child rather than the nature of the handicap.

Mr. Mallinson also emphasizes the importance of education for the crippled child partly so that he 'can make his way through the world as independently as possible in spite of his handicap', and also because 'he will sometimes need the strength and consolation which comes from resources of the mind'. He states quite rightly that the majority of these children, who are of normal intelligence, would achieve a far greater measure of success if educated in ordinary schools rather than in special schools for handicapped children. He also stresses the importance of these children developing satisfying hobbies, as it increases their feeling of social competence and may also help them in the choice of a job.

He goes on to say that society has a responsibility towards the child, and needs education in this respect. A thoughtless remark can hurt a sensitive child who lacks confidence, causing him to regress. For this reason, it is important that parents, school, social organizations and friends should all work together in helping the child to feel socially secure; particular care should be taken during the period of adolescence, for at this time the child is learning to assess himself in relation

to others, and emotional difficulties can be easily aggravated.

The appendix includes accounts of experiments in the teaching and training of crippled children in Belgium, France and Holland.

Mr. Mallinson has made a very useful contribution to the study of the needs of crippled children; this book should be of particular value to parents, teachers, social workers, students and others concerned with their welfare.

M. J. Mayfield

NOTICES

INTERNATIONAL FEDERATION OF CHILDREN'S COMMUNITIES

The Annual General Assembly is to be held from the 26th-30th April, 1957, at The Training College, 8 Eastern Terrace, Brighton, Sussex. To members from the United Kingdom this first Assembly in Britain will give an unrivalled opportunity to meet child care workers, teachers, psychologists, and doctors from abroad, to discuss common problems with them, and to show them some typical English arrangements for children deprived of normal home life. Also, it will give a chance for exchange of opinion between people from Independent, Voluntary and Local Authority Homes and Schools.

Lectures and Discussion will be on *two main themes*: (a) State and Independent Provision for Child Care (b) Is Love enough? With the co-operation of the Brighton and the East Sussex Children's and Education Officers, *visits* in small groups are being arranged to *residential* establishments.

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DARTINGTON HALL

The Trustees of the Dartington Hall Trust wish to announce that, as a result of the coming retirement, for reasons of health, of the present Headmaster, Mr. William B. Curry, after 25 years' service, they have made a joint appointment of Mr. and Mrs. H. A. T. Child to the Headship of the Dartington Hall School.

The School was founded in 1926. When Mr. Curry took over, in 1931, it housed some 30 boys and girls. Under his headmastership, the number of pupils has grown to 193, 119 of whom are boarders.

Mr. Child is Senior Educational Psychologist to the London County Council. He was educated at Oundle and took his Tripos in the Natural Sciences from Emmanuel College, Cambridge, in 1927. From 1927 to 1930, he was Superintendent of Education, Nigeria, West Africa. From 1930 to 1936 he was on the staff of Bedales School, Petersfield, where he taught Science and Geography, acted as Careers Master and as a Housemaster. He was Vocational Adviser to the Institute of Industrial Psychology from 1936 to 1938, and from 1938 to 1941, Secretary and Vocational Adviser to the Friends' Appointment Board. From 1941 until the end of the war, he was Psychologist to the Admiralty, then Headmaster of Burgess Hill School until he took up his present post in 1947.

Lois Child, his wife, who took her History Tripos from Newnham College, Cambridge, is a part-time lecturer in Education at Southlands Training College in Wimbledon. For some years she taught History at Bedales, and she is a Governor of that school. They have four children.

Mr. and Mrs. Child will take over their responsibilities at the beginning of the Michaelmas term, 1957.

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IN HOME AND SCHOOL

HUMAN RELATIONS IN EDUCATION

Elizabeth Richardson, Lecturer in Education, University of Sheffield

ABOUT four hundred years ago the Englishman Roger Ascham published, for the benefit of contemporary schoolmasters, a treatise in which he pleaded that children should be lured to study by sympathy and encouragement rather than driven by punishment and hard words. He understood well that successful learning depended on a right relationship between teacher and pupil. But, like Rousseau two centuries later, he evidently pictured his schoolmaster in what seems to us an artificial situation—working with one solitary pupil, or at most two or three. Had he foreseen the crowded classrooms in the schools of 1957 he might have been tempted to offer us a tougher philosophy. Most of us have to think beyond the relatively simple relationship which exists between a tutor and a private pupil to the complex network of relationships that exists in a school community of three hundred to a thousand (or even two thousand) pupils. The present-day schoolmaster has to handle more powerful dynamite than his Elizabethan counterpart would appear to have handled. For when forty children come together in a classroom the result is something more than the list of their forty names suggests. The group, just by being a group, contains forces which cannot be explained in terms of its members as individuals.

The current interest in human relations is more, let us hope, than a passing fashion. Rather is it a reflection of the efforts being made by research workers in many countries to raise the study of group life to the status of a science. In their experiments these workers try to observe with scientific detachment what actually happens when people combine, with or without appointed leaders, for this purpose or that. In doing so they meet with a bewildering variety of factors, all of which have to be taken into account when the human situation is being assessed. It is only within the last thirty years or so that techniques for noting and analysing such data have been

devised. Surprisingly, perhaps, it is not educationists who have taken the lead in this kind of work, but rather psychiatrists, social psychologists and cultural anthropologists. In the course of this paper the reader's attention will be drawn to three important contributions which have been made to this kind of research. The first, which is concerned with the feelings of individuals towards one another, is known as 'sociometry' and is associated with the work of Dr. J. L. Moreno in Vienna and the United States. The second, which is concerned with the effects of environmental forces on the behaviour of individuals and of groups, is known as 'field theory' and is associated with the work of Kurt Lewin and of his successors at the Research Center for Group Dynamics in the University of Ann Arbor, Michigan. The third, which is concerned with the unconscious emotional forces determining the behaviour of groups as distinct from individuals, is associated with the work of Dr. W. R. Bion and the Tavistock Institute of Human Relations in London.

(i)

Let us begin with the question of the spontaneous attractions and hostilities between the individual members of a group—not at first sight, perhaps, the most rewarding field for a social scientist to work in. It may seem inappropriate to apply the adjective 'spontaneous' to feelings of friendship and antipathy, which are often of slow growth, arising through identity or diversity of habits, interests and values. Yet in certain situations one's preferences do seem to be sudden and almost irrational. Such experiences are recognizable enough when five or six candidates who are being interviewed for a post meet for the first time in a waiting-room or at lunch before the interviews take place. Other examples readily spring to mind: the first evening in a small hotel lounge, the opening of a week-end conference, the inaugural meeting of a newly-elected committee.

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One finds oneself warming to this person and reacting against that one, and very often (though not always of course) these spontaneous first impressions are strengthened by further acquaintance. Among children the influence of these natural attachments and antipathies on the quality of work done in the classroom is stronger than many teachers realize; we do well to take note of them when we ask our pupils to co-operate in any practical activity. Indeed, even in adult classes, where the order of seating is in no way prescribed, it is noticeable that friends make a point of sitting together even if they do not arrive at the same moment; sometimes they will move chairs in order to do so. In other words, it is natural for people to exercise choice when they group themselves for any particular activity, serious as well as frivolous; indeed, having the right companion may even seem more important than choosing one of a number of activities.

Moreno first used this natural grouping tendency as a basis for experimental work as early as 1916, in a settlement for Italian refugees at Mittendorf near Vienna. Observing how much unhappiness was being caused by incompatibility among families living in close proximity, he secured permission to reorganize the available accommodation on the basis of a choice test—a questionnaire in which people named those families they would prefer to have as neighbours. It was in connection with this project that he invented the term 'sociometry'. He was already beginning to build his empire, but as yet few people noticed it. In fact it was not until some years after his migration to the United States in 1925 that his ideas really attracted attention among psychiatrists and psychologists. But in 1932 the turning point came, when he succeeded

in gaining the support of the American Psychiatric Association at its meeting in Philadelphia and was authorized to conduct experiments in prisons, mental hospitals and schools. The most famous of these was carried out between 1932 and 1938 at the State Training School in Hudson, New York, a residential reformatory for adolescent girls; here, in collaboration with the school's clinical psychologist, Helen Jennings, he was able to improve the emotional stability of the cottage groups by redistributing some of the members and, as time went on, by allocating newcomers to cottages on a sociometric instead of a chance basis.¹

What looks to the teacher like a routine task of dividing a class up into groups can, then, in itself become a piece of social research. You have forty or so pupils who have to be seated in a classroom, allocated to teams in a gymnasium, paired off for practical work in a science laboratory or given permanent places at small tables in the school dining-room. If, instead of forming these groups arbitrarily you give each child the opportunity to name the companions he would prefer and draw up the groups on this basis, you will, of course, be giving yourself a great deal of work. But you will also be gathering in a great deal of useful information, especially if you use each situation as a separate criterion. Each set of choices you collect in this way can be plotted diagrammatically in the form of a 'sociogram'—a sort of map of the interpersonal relationships in your class, as far as the children have revealed them to you. This technique has been used in many American schools and is now attracting attention among teachers in this country. Those who use it, while admitting that it is time-consuming, appear to find themselves well rewarded by the insight it gives them into the attitudes of their pupils towards one another and into the effects of good or bad social adjustment on a child's academic progress in school. If the experience of plotting a series of sociograms does nothing more for a teacher than awaken his sympathies towards the neglected or isolated members of his class, it cannot be regarded as a waste of his time or effort. Too often we unconsciously reinforce a child's loneliness and sense of failure by ignoring him in much the same way as his classmates do.

¹ J. L. Moreno, *Who Shall Survive?* Washington: Nervous and Mental Diseases Publishing Company, 1934. Revised Edition, New York: Beacon House, 1951.

The data which can be recorded in this way give no information, of course, about the reasons underlying the social pattern; nor does the actual testing in itself necessarily solve any of the problems. If the method is to be therapeutic in its effects it must be combined with a system of grouping and regrouping and must be related carefully to planned activities in classroom, gymnasium or laboratory. By providing opportunities for group work of one sort or another and by manoeuvring socially isolated children into the groups towards which they feel some warmth, the teacher enables the class itself to become a therapeutic agent. Watch any team of three or four children engaged in an absorbing task and you will see how, gradually, they build up their own standards of work and behaviour, so that lazy children may be seen exerting more effort, shy children becoming more courageous and noisy children exercising more self-control.

But now an objection may be presenting itself. If the teacher has control of the class, well and good. If not, then these sociometrically organized groups may become centres of disorder and rebellion; and then learning—which, after all, is the business of the classroom—will be at a standstill. Moreno's theory, focused as it is on the spontaneity of the individual, takes us only part of the way. He does not appear to be greatly concerned with problems of group functioning as distinct from individual functioning; nor has he much to say about the relationships between the group *as a unit* and its leader. In the classroom one of the teacher's most difficult tasks is to balance the claims of the individual against those of the group. He must reinforce the gentleness and sympathy of the therapist with a certain toughness and astringency, and all the more so if he is going to allow his class to break up into small groups and work independently. He must see to it that the goals towards which these groups are moving are sufficiently attractive and sufficiently challenging to unite the energies which he releases when he gives his pupils this measure of independence and freedom. And this is where the second of our three main topics comes in: the school of thought known as 'field theory'.

(ii)

At about the time when Moreno and Jennings were working on their long-term experiment at the Hudson reformatory, Kurt Lewin came over

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This volume, however, is concerned with much more than the mechanics of finance. The whole problem of raising resources is complicated by difficulties of appraising the social and economic returns on educational investment. An order of priorities has to be drawn up: very often it has to be done on a basis of comparing intangibles. What is an attitude worth in comparison to a skill? Aspects of this complex problem, and the special difficulties of British Colonial territories are considered in the final section.

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from Nazi Germany to become Acting Professor of Psychology at Cornell University; two years later, in 1935, he went to the State University of Iowa as Professor of Child Psychology. For about ten years before his arrival in the United States he had been working out at the University of Berlin a theory of human behaviour which, in contrast to Moreno's theory, was concerned much more with the effects of environmental forces on the individual than with some hypothetical 'spontaneity factor' mysteriously lodged within the personality. Experiencing as he did the sudden transition from a totalitarian state to a democracy, it was hardly surprising that his attention soon focused itself on the problems of leadership and group responsibility.

Lewin's terminology seems at first sight to consist of an extended metaphor. We read of 'life space', divided into 'regions', and we examine diagrams in which psychological problems are represented as occurring within this life space. People are shown to move from region to region because they are impelled towards this goal or that; sometimes they are driven back by obstacles between them and their goals, or penned in by restraining barriers; they seek the best of various available paths towards their goals and away from hostile objects or unpleasant places; they are encouraged by success in one phase of the journey, discouraged by setbacks in other phases. It is almost as though we were studying the topography of a piece of countryside.

In reality, however, the set of concepts Lewin has used amounts to something more than a mere metaphor. The idiom in which he has written is taken not from topography but from topology (the mathematics of space) and from the language of dynamics, which belongs both to mathematics and to physics.¹ Human beings in psychological space, like organisms in physical space, are held in balance (or equilibrium) by identifiable forces. In other words, our behaviour in any situation can be explained only in terms of its relationship to the total environment (psychological as well as physical) in which it occurs. It is never an isolated phenomenon. A child behaves as he does because of the pressures that are being exerted on him by adults and by other children, by objects (desirable and undesirable) in his life space and

by certain basic needs within himself. All these set up tensions, which have to be released in some kind of action. Fear is one kind of tension; ambition is another; anger is a third. A boy's moroseness is not an immovable trait in his personality, but a mode of behaviour he has learned to adopt in resistance to hostile or threatening forces. The rebellious attitude of a class of fourteen-year-olds is not something peculiar to adolescents, but rather a defence against, perhaps, the dictatorial methods used by the teacher, or the lack of a stable social structure in the school as a whole, or the frustration induced by the absence of any worthwhile goals in the work its members are expected to do in the classroom.

Concepts of the same order can also be found, of course, in psycho-analytic theory. But whereas the psycho-analyst looks for causes by probing back into the past, the field theorist studies the present situation in all its ramifications. Whenever he is up against a problem of authority, leadership and discipline, he looks for a certain balance of forces in the actual situation. We know very well that the same class can behave admirably with one teacher and abominably with another. And a good—or potentially good—teacher admits to himself that if his class is noisy, or indifferent, or phlegmatic, it is his own system of teaching that he must examine rather than any supposedly inherent demerits of his pupils.

While Lewin was at the University of Iowa, two of his advanced students carried out at the Child Welfare Research Station an experiment with three different kinds of leadership which has set a pattern for much of the research in group dynamics that has been going on since². Four activity clubs, each consisting of five ten-year-old boys, matched as to intelligence, sociometric status and other relevant factors, were set up. The experimenters then subjected them in turn (though not in the same order) to three kinds of leadership: authoritarian, democratic and what for want of a better term they called *laissez-faire*. Each leader ultimately played all three rôles, moving from club to club, and each group experienced at least two if not all three kinds of leadership, moving from leader to leader. The

¹ See, for example, K. Lewin, *A Dynamic Theory of Personality*, McGraw-Hill, 1935; *Resolving Social Conflicts* (edited by Gertrud Weiss Lewin), Harper, 1945; *Field Theory in Social Science* (edited by Dorwin Cartwright), Tavistock Publications, 1952.

² K. Lewin, R. Lippitt and R. K. White, 'Patterns of Aggressive Behaviour in Experimentally Created "Social Climates"', *Journal of Social Psychology*, 10: 1939 (271-299); see also R. Lippitt and R. K. White, 'The "Social Climate" of Children's Groups', in Barker, Kounin and Wright (eds.), *Child Behavior and Development*, McGraw Hill, 1954 (185-508) and 'An Experimental Study of Leadership and Group Life' in Newcomb and Hartley (eds.), *Readings in Social Psychology*, Holt, 1947 (315-330).

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changes were effected at six-weekly intervals. A leader playing a democratic rôle would allow the boys to decide, after group discussion, which of a number of practical activities they would undertake, for example the construction of theatrical masks; he would then encourage them to work out, with his help and technical advice, how this task might best be tackled, giving them freedom to divide the work up among themselves as they saw fit. The authoritarian leader would then impose this task on *his* group (which would meet later in the week than the democratic group) and would, in every subsequent meeting of the series, tell the boys exactly what they were to do, limiting their goal perspective to the completion of immediate tasks and giving them no opportunity to show initiative or to participate in planning the various stages of the work in relation to the ultimate goal. The laissez-faire leader would merely provide his boys with the necessary materials and would give no further help, advice or instruction during the first or any subsequent meeting.

As might be expected, the behaviour of any one group of boys was found to change significantly according to the rôle being played by the leader during any one of these six-weekly periods. The laissez-faire groups, which had freedom without leadership, started off in a friendly, permissive atmosphere and appeared for a while to be enjoying themselves; but since, as time went on, less and less constructive work was done, the boys usually ended their meetings in a state of boredom and frustration and even developed symptoms of unfriendliness towards one another. The authoritarian groups, which had leadership without freedom, produced two different patterns of behaviour: one group might react with passive submission, working steadily enough, though without any obvious enjoyment or excitement, as long as the leader went on telling them what to do next; another group, particularly if it had just experienced six weeks of democratic leadership, might react with sulkiness and surreptitious grumbling, or even with open rebellion. Both patterns showed a marked absence of friendly conversation and a marked tendency to find scapegoats, outside or inside the group, on whom ill-temper could be vented; even more significantly, whether the group reaction to autocracy was submissive or rebellious, the work would come to a standstill and misbehaviour would begin to show itself as

soon as the leader went out of the room. In contrast to all these, the democratic groups, which had both leadership and freedom, worked with keen and intelligent interest, not only when the leader was present but also when he left them unsupervised; for since the ultimate goal towards which these boys were working was clear to them and was, indeed, of their own choosing, they were emotionally identified with the leader, regarding him as a friendly guide rather than as a repressive master. It was not perhaps surprising that the boys also adopted different attitudes towards the products of their own labours according to whether those labours had been autocratically or democratically organized. The members of one democratic club decided at the end of the final meeting to present one of the finished masks to their teacher and distributed the rest among themselves to be taken home as valued possessions. Meanwhile the boys in the neighbouring authoritarian club had become so indifferent and even actively hostile to the masks they had been making that they were actually destroying them in a final outburst of aggression.

Here, then, is one of the earliest examples of something often declared to be impossible: a laboratory experiment in the sphere of social relations. Lewin himself lived long enough to see established, at the Massachusetts Institute of Technology, a Research Centre for Group Dynamics. After his death in 1947 it was moved to Ann Arbor, Michigan, and its direction was taken over by Professor Dorwin Cartwright. The questions these research workers ask themselves are highly relevant to the task of teaching. What, for example, makes a group attractive or unattractive to its members? How does a group deal with a disruptive member? Which is the more likely to result in a change of attitude and behaviour in a group—a mutual decision arrived at by discussion or an order from above? How does a group leader help a group to reach such a decision? Now, unfortunately, the effort to describe such matters in objective terms often tricks the research worker into making statements which sound somewhat absurd to the man in the street. So we find him producing an elaborate formula such as the following: 'To a need for G corresponds a force fPG acting upon the person and causing a tendency of locomotion towards G', which interpreted means something like: 'If you want an orange from the sideboard you will probably go

over to get one.' Other instances, even more laborious, could easily be cited.

However, in our dislike of this technical jargon we should not lose sight of the value of the central ideas. It is fair to say that social scientists and perhaps teachers too would be poorer without Lewin's set of constructs. Sometimes a topological diagram does serve to draw our attention to factors in a situation which might, without its help, be overlooked. And all this talk of conflicting forces ('vectors' in the psychological field) may bring home to parents, teachers and youth leaders the necessity of trying to turn distasteful tasks into desirable goals. Suppose a teacher wants to raise the standard of work and behaviour in his class. He can do one of two things: either he can increase the forces which are pushing the level up or he can reduce the forces which are pushing the level down. If he adopts the first course, he will introduce new pressures in the form of promises and rewards, threats and punishments, extra home-work and so on. If he adopts the second course, he will try to remove misunderstandings, difficulties, emotional barriers between himself and the class, and all possible causes of boredom and apathy. Either course may bring about the rise in the level of work which he wants. The difference is that the first, by adding to the existing forces, increases the tension (and therefore the anxiety), whereas the second, by removing some of the existing forces, reduces the tension.

(iii)

The work of the Ann Arbor group appears to be based mainly on laboratory studies. That is, experimental groups are set up and observed in carefully controlled situations.¹ Against the advantage of this scientific objectivity we have to set the disadvantage of artificiality and the lurking suspicion that the investigators may sometimes be wasting the time of the people they are studying. Let us now consider the work of the Tavistock Institute of Human Relations in London, the only organization of its kind in this country. Here, although the basic principles of field theory are fully appreciated, the approach to experimental research has been rather different. Instead of creating experimental groups the Tavistock research workers go out into functional communities as consultants and, with the active

¹ See Dorwin Cartwright and Alvin Zander (eds.), *Group Dynamics: Research and Theory*, Tavistock Publications, 1953.

collaboration of these communities, study the processes of change and development that are taking place within them and try to combine research with therapy. The greater part of their work up to the present has been carried out in mines and factories, and it may seem to teachers that such studies are very far removed from the social problems in the educational world. Yet much can be learned from them if the basic principles of the research are understood.

A school, like a factory, is a hierarchical organization. In both kinds of community democracy has to begin from the top. Suppose that a headmaster wishes to set up a school council, with representation from every level in the community. Much will depend on the way in which he puts his proposal to his staff. If he simply announces his intention of introducing this change in the running of the school, he is likely to meet with considerable resistance. If, on the other hand, he invites his staff to consider and discuss the idea, both formally in a meeting and informally among themselves, he may get quite a different response. And yet, however tactfully the change is effected, he is bound to encounter difficulties, for in the long run the success of the venture is going to depend not only on his willingness to be a democratic leader but also on the willingness of the community to be democratically led. In other words, there will be unconscious resistances which may work against the conscious wishes of the various members (staff and pupils) of the school community. Democracy, as Lewin has pointed out, has to be learned, and the learning is often painful. It is so much easier to take orders than to think for oneself.

It is this kind of unconscious group tension that the Tavistock Institute has been studying in industrial communities. The most famous of these studies, the Glacier project,¹ is really a case history of a factory; it extended over a period of two and a half years, during which a great many developments were taking place, particularly in the joint-consultative organization, which had already been in existence for six years before the study began. From the beginning the research team adopted a very definite rôle in relation to the firm—the rôle of technical consultant. The particular technical qualification of its members was an understanding of the obscure behaviour of human beings in a

group situation. As you will see presently, they had acquired this understanding in a hard school. Having secured support for the project at all levels of the factory hierarchy and established an understanding that no information would be published without the full approval of all concerned, the team undertook to provide consultative services for all sections which asked for them, from the Managers' Committee down to the shop floor. In due course they were attending meetings not only of the Divisional Managers but also of the Superintendents' Committee, the Workers' Committee, the general Works Council and various negotiating bodies set up from time to time. The function of the consultants was not to instruct, nor even to advise, but simply to interpret, so that the real issues being debated at meetings and the unconscious feelings underlying the behaviour of group members towards one another could be clarified. The hostility levelled against the consultants by the various committees while they were 'working through' their problems can perhaps be imagined. But at the end of it the factory emerged with a better understanding of its own internal structure and of the real relationship between the functions of joint consultation and the functions of executive authority.

What in fact was happening in these committees was that groups were learning to deal with their emotional conflicts and becoming aware of tensions which had hitherto been largely unconscious. In this kind of study the pioneer worker has been Dr. W. R. Bion, one of the foremost army psychiatrists during the second world war and a consultant at the Tavistock Clinic before 1939. Although he is no longer a member of the Institute staff, it was he who was largely responsible for its formation, first as a branch of the Clinic in 1946 and then, a year later, as a separate incorporation. During the first few years of its existence Bion conducted a series of experiments with therapy groups at the Clinic and with groups of advanced students of group dynamics at the Institute; these non-therapy groups consisted of educationists, industrialists and research workers, and included in their number members of the Institute staff who were undergoing training. This was the hard school in which members of the Glacier team, for example, acquired their understanding of group tensions. On the basis of his experiences with these groups Bion formulated a theory to account for the way in which members

¹ Elliott Jaques, *The Changing Culture of a Factory*, Tavistock Publications, 1951.

of groups learn to resolve tensions and to co-operate in a mature fashion with one another and with their leaders.¹ This theory is complementary to rather than opposed to Lewin's field theory. Lewin described the difference between autocracy and democracy in terms of the attitudes of the leader to the group; Bion describes it rather in terms of the attitudes of the group to the leader.

Imagine a situation in which ten or twelve people are assembled in a room, waiting for a lecturer to come in and conduct an experimental group discussion. He arrives at the appointed time, sits down placidly and simply waits. The class falls silent, obviously assuming that he is going to give a lecture or at least actively direct the discussion. Instead he continues to wait, apparently quite unembarrassed by the silence. Desultory conversation breaks out again for a few moments, followed by another silence, during which the group begins to look annoyed. Eventually the leader makes some comments on the expectations with which the class-members seem to have come to the meeting and on the hostility they feel towards him for not fulfilling these expectations. This was more or less how Bion opened his therapy and student groups at the Tavistock Clinic. He deliberately, as it seemed, withdrew his leadership in order to watch what would happen when the group was thrown back on its own resources.

In fact, he did *not* withdraw leadership. He gave to the group the kind of leadership which a psychiatrist gives to a mental patient; that is, he listened, watched and interpreted. In these distinctly trying circumstances, he found, groups of mental patients and groups of advanced students behaved in much the same way. And the student groups, it must be repeated, were made up largely of responsible psychologists, business men and teachers. These people would swing from extreme dependence upon him to extreme hostility against him or fear of him. At one time they would be seeking his support, at another vigorously opposing him, or simply ignoring him by setting up a rival leader. At times a third type of situation would be created, when two people, obviously attracted to each other, would bicker and argue while the others, though excluded from the game, would smile indulgently and allow it to continue,

almost as though they hoped something useful might emerge from it. These three types of behaviour, Bion says, are essentially emotional in character; the task of the group is, not to suppress them, but to use them intelligently. That is to say, instead of remaining helplessly dependent on the leader, the group members must learn to be assured and confident, whilst making sensible use of their reliance on the leader's technical knowledge. Instead of fighting him blindly or simply running away from him, they must learn to argue intelligently with him and oppose him where necessary on rational grounds. Instead of using the group situation as an opportunity for pairing off, they must use their liking for one another as a means of co-operating to solve the group problem.

This is what happens when a group, as a working unit, achieves maturity, and it is this kind of intelligent self-reliance that good teachers are all the time trying to bring about in their pupils. Children who feel emotionally secure with their teachers usually exhibit in class a sturdy independence over matters of opinion and a readiness to question facts and if necessary verify them. Where you find this kind of vigour and courage, interest in the actual work of the classroom is so strong and the relationship between teacher and class so firmly based that bribes and threats become unnecessary. The goal itself is what matters.²

None of the three pioneer workers to whom attention has been drawn in this paper has approached the problem of human relations as an educationist; yet all three have something to teach educationists. Let us briefly compare their contributions. Moreno has given us a practical technique by means of which we can try to construct congenial groups and thereby develop the social (and perhaps intellectual) talents of individuals. Lewin has left us with a set of concepts with the help of which the behaviour of both individuals and groups can be related to the total field in which it occurs and to the dynamic forces which bring it about. Lastly, Bion has used the method of psycho-analysis as a means of exploring the hidden causes of the apparently irrational way in which groups behave; he has used it, moreover, as a means of helping groups to progress from this

¹ W. R. Bion, 'Experiences in Group', 1-V11, *Human Relations*, 1:3:1948, 1:4:1948, 2:1:1949, 2:4:1949, 3:1:1950, 3:4:1950, 4:3:1951, and 'Group Dynamics: A Re-View, *The International Journal of Psycho-Analysis*, 33:2:1952 (235-247).

² For a fuller account of this theory see J. E. Richardson, 'Social Maturity in the Classroom: the Educational Implications of W. R. Bion's Theory of Group Tensions', *Researches and Studies*, 14:1956 (17-25).

primitive, emotional behaviour to the sophisticated, organized behaviour which characterizes the mature group.

It may be that the educational philosopher of the future will find in this kind of experimental evidence a scientific basis for his theories. The philosophies of Rousseau, Froebel and, to some extent, Dewey were largely responsible for the ideal of the 'child-centred school' and for the advance from the grim pedagogy of the nineteenth century to the more humane attitudes of the twentieth. To-day we are perhaps moving towards a new ideal—a school which is centred neither on child nor on adult but rather on the whole complex and changing structure of relationships through which the educational process must work. A school is more than a place in which children

study subjects, play games and eat school dinners. It is a community which has come alive in its own right—a social field in which both pupils and teachers can grow in mental stature, experiencing satisfying social relationships and entering every day on new and rewarding tasks. And the more democratically this community is organized the less likely is it that tasks will be made too easy to challenge growing powers and expanding personalities. If there is one thing that the recent contributions to the study of human relations has taught us, it is that democracy is neither soft nor lawless.

[This article is slightly adapted from the paper read by Miss Richardson to the Education Section at the 1956 meeting of the British Association.—ED.]

POST-SCRIPT ON A CONFERENCE

K. J. Nijkerk

DURING the final conference days in Utrecht, counsellors and group leaders gave detailed reports on the functioning of their groups. The conference group-process was analysed and discussed. The evaluators generally agreed that the conference had been a success and that the experiment of working in discussion-groups as central conference units intensified the participation of the members. Another result was a broadened awareness of the importance of intra-group relationships. (Similarities between the classroom-situation at school and the discussion-group-setting at this conference were often mentioned.)

The counsellors in their reports stressed the point of the dynamic processes within the conference groups, such as the development of leader-member relationships and the formation of group structures through subgrouping. Those phenomena within groups are more and more considered to be an important aspect of all human relations. (Moreover, there is a general trend in the social sciences to focus the field of research and theory on to the problem of group dynamics.) Careful research in this field, however, started only about 20 years ago.

The use of objective methods of observation, measurement and experimentation of group phenomena are being increasingly introduced.

This development has been caused by the simultaneous acceptance of two facts: that the health of a democratic society depends on the effectiveness of the groups it is composed of, and that scientific method can be used in the task of improving group life. A democratic society derives its strength to a large extent from the effective functioning of the different groups which it contains. Its most valuable resources are the groups found in its families, communities, schools, churches, industries and various branches of government. Now, more than ever before, is it recognized that these smaller units must function well if the larger system is to work successfully.

As the communication between people of different continents is increasing very fast to-day, a new field of research has come into being. Contacts between people and groups of different nationalities, language-regions, cultures and races are becoming more and more frequent. These contacts are made on different levels, e.g. on an individual basis when people are travelling as tourists, but also in connection with group membership as participants of congresses and conferences. It is a general experience that as members of a group at such conferences, the participants experience much more intensely a feeling of being in a new environment. One has to adapt oneself rather quickly if one is to communicate with the

others. The tiredness of the participants at international meetings and the increasing need for alcoholic and other drinks are probably symptoms that they undergo a process of internal stress.

At this moment not much is known about these factors which influence the behaviour of individuals when participating in international groups. For the organizers of such international meetings it can be very important to know more about the process through which individuals and groups are passing. These meetings are expensive and much time and energy is spent in their preparation and organization. Besides this, the attraction towards membership of an international organization may be partly dependent on the success of these meetings. Since international meetings are increasing in number (according to statistics, 1084 meetings were held in 1954 and their number increased by 30 per cent. in three years time), there is a growing interest to know more about their usefulness.

For Unesco, itself an international organization and a sponsor and stimulator of a great many meetings, research in the field of international communication is most important. Therefore a long-term research-programme was initiated some years ago by the Department of Social Sciences of this United Nations organization.¹ One of the basic dilemmas of this research is the formulation of the research-problem itself.

What features of these conferences should be studied? Would it be better to consider each conference as a sort of organism and write its history, or to concentrate on some limited aspects, for example the way in which discussions are conducted, the problem of administrative managements, intra-conference communication, cultural, ideological and psychological factors?

Are there criteria in terms of which conferences might be evaluated? In so far as the research is designed to discover the determinants of 'efficient', 'good' or 'successful' conferences, it will be necessary to measure these characteristics. One solution to this problem is to rely upon the degree of satisfaction or dissatisfaction shown by the participants. At the end of a conference it is often possible to get the participants to rate their degree of satisfaction with various features of the conference. This method is also used in evaluating international seminars, a project which the

Unesco Institute of Social Sciences in Cologne is carrying out at this moment.

A post-meeting questionnaire, as used in this project, was distributed to several members of the N.E.F. congress at Utrecht. Fifty-seven participants belonging to five different groups answered this form. This group of informants was not chosen by means of a sampling procedure; they cannot therefore be considered as exactly representing the whole group of conference-participants. Nevertheless, the group of informants was big enough to get some indication of the feelings and thoughts of the conference-members in general.

To the question, what was considered to be the most important result of this conference, a variety of answers was given. Among this there were a great number of personal remarks. One of the members replied to this question: 'The conference has left a lasting impression of personal value.' Others expressed their feelings like this: 'The feeling that others were working on problems which I had to face too,' or 'I was encouraged in my aspirations for a better education to self-control and responsibility'. One member remarked: 'It increased my faith in modern methods by meeting people who were conducting them successfully.'

The deepening of knowledge and also the example of a learning situation, which was created through the method of group-discussion, were frequently mentioned as an important result of the conference. To the question, what was considered to be the weakest points of the conference, two things were often mentioned very positively: 'The scatter of accommodation and meeting-places and the lack of central meeting point within easy reach of all conference members.'

Another critical remark was that there was too little contact with other conference members. Some participants mentioned that the rôle of the counsellors was not clear and that there was not enough contact between them and the groups. A few informants complained that the necessary preparation for the group-discussion was inadequate. It is remarkable that the most critical remarks were focused on some technical details of organization. Not the general set-up of the conference, nor the method of working through group-discussion with only a few general meetings, was criticized. The acceptance of the group-discussions is clearly illustrated by the ratings given

¹ A publication on this project can be found in the *International Social Science Bulletin*, Vol. V, no. 2, 1953.

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LONGMANS

for different kinds of conference activities. In the questionnaire the informants were asked to rate which of the three kinds of conference-activities—informal contact with other participants, general sessions and lectures, discussion in the group—were most important to them. In 76 per cent. of the answers the group-discussion was rated as a first choice, the informal contacts as second, while the general sessions and lectures were rated as the least important.

Sometimes the success of international meetings can be greatly influenced by communication difficulties which arise from the different languages of the participants. Especially when a great many of the sessions are organized in smaller groups, the different languages may interfere seriously with communication within the group. Consecutive translation, which sometimes may solve this problem, has the disadvantage of taking very much time. For simultaneous translation, an expensive apparatus will be necessary and besides this, communication system of earphones makes the interaction very impersonal.

At the Utrecht meeting another method to overcome the communication-barrier was used. The conference members were selected beforehand on their knowledge of language, and 'language groups' were formed. This I think is one of the best methods of overcoming the difficulties caused by having participants of all kinds of nationalities. In most groups, communication was not too difficult. When the participants were asked: 'to what extent they felt that language-differences interfered with the effectiveness of the discussion', only 5 per cent. answered that it interfered a great deal, 60 per cent. remarked that it did somewhat, and 35 per cent. filled in that it did not interfere at all.

One would expect that this last category would consist of members whose native tongue was the group-language. This was not always the case. Some of the English-speaking participants, for example, mentioned that they, as members of a group consisting of different nationalities but having English as group-language, also felt some kind of communication-barrier, as a consequence of the difference in languages in the group. One of the participants remarked: 'I think the English swamped the conference too much with their ideas (I say this as an Englishwoman) because of their verbal facility. Restriction in national memberships might promote a greater penetration of

ideas. I learnt nothing of French ideas for example'. Another (English) participant wrote: 'English and English-speaking people have gained enormously; have many others suffered?'

These examples demonstrate how difficult it is to solve the problem of languages at an international meeting. On these occasions we realize that the 'confusion of tongues' really must have been an effective punishment for mankind.

Suggestions for a future meeting:

In the questionnaire a great many suggestions were given to the organizers. These proposals concern many different aspects of the organization and management of the international congress.

Some participants gave technical advice; asked for a 'longer duration and more free time' or 'fewer number of participants', 'no music before lectures', 'more stimulus from counsellors'. One suggestion, mentioned several times and made by different people, was the idea of doing creative work during the conference.¹ One informant remarked about this: 'I should like to suggest the necessity of practical work in such a conference. I am sure we should have been able to express ourselves more fluently, had we painted together.'

The idea of doing creative work at a conference of educationists is worth while trying. It certainly brings the participants more closely together and stimulates the interaction between the

participants who are not able to communicate verbally.

The question of doing some training during the conference was also mentioned a few times. One of the participants wrote: 'It would be a good thing if teachers who wished to employ new methods, but who found difficulties in their application, could attend a school, where they experience a day-to-day practice with these methods, which they could use in their own situation at home.' Another participant remarked similarly: 'To give some more theoretical and practical advice to teachers, inexperienced in new methods of teaching.'

These and other remarks express great concern on the part of the participants with problems of organization, management and set-up of the conference. It shows the awareness of the participants that they too were responsible for the success of such a meeting. Evaluation of the organizers—leaders—and especially the participants—experiences is a necessary procedure at those meetings, where an organization and its members are trying to build up a community based on the principle of common understanding.

As a final conclusion one can say that this conference was a great success, especially in its experimental character and pioneer procedure, which is wholly in accordance with the aims and nature of the N.E.F.

Educationists of many countries learned to speak and work together and found through this meeting a way to communicate mutually.

LEARNING ABOUT OURSELVES

David Jordan, Principal of Dudley Training College, Worcs.

LIFE is an experiment and an adventure. All our primary experiences come to us through our sensory perceptions. We taste, see, feel, hear and smell, and build up our generalizations about the nature of man and of the universe through these simple forms of experiencing. All our experiencing is finite and relative; we know the nature of things only by comparison. But in imagination we stretch out beyond the boundaries of sense and conceive of things beyond our present knowledge.

All our life is anchored in ascertainable fact, but the truth (which passeth all understanding) is found not in facts but in relationships. This is

true, not only of the structure of ideas but also of the structure of matter. All significant life is rooted in relationship. When established facts are seen in a personally comprehended relationship, lit up with meaning, truth for us is beginning to emerge. In this sense all truth is individually apprehended. When individual truth approximates to a commonly accepted pattern we assume it approaches something which is absolute. But the prophet, the artist, the visionary, the mystic may always leap ahead of the context of his time and embody a truth as yet unformulated by other men. The discipline of study; the developing mastery of necessary skills of hand and eye; the

¹ This may have been partly because creative work in the arts has held such a central place in all N.E.F. conferences since 1951.—Ed.

attuned sensitivity to sounds in words and music; the mastery of the techniques of expression—these are necessary if we are to become creative at a mature and adult level. But the object of technique is to serve the purpose of creation and both must be developed together. If creativeness is to be able to release itself in mature and responsible terms the necessary donkey work must be done and real mastery of one's technique achieved. Listen to one¹ who is regarded as being supremely conscious of the depth of words, as having a gift of words perhaps unmatched in this generation:

'So here I am, in the middle way, having had twenty years—

Twenty years largely wasted, the years of *l'entre deux guerres*—

Trying to learn to use words, and every attempt is a wholly new start, and a different kind of failure.

Words strain,

Crack and sometimes break, under the burden,

Under the tension, slip, slide, perish,

Decay with imprecision, will not stay in place,

Will not stay still.'

Contrast with that the story of the young lady who wanted to take a course at an Evening Institute. On being told that she would find a study of English Language useful she replied, 'But I've done English!' Without an awareness of present inadequacy there can be no progress. But maybe you will ask, 'Why strive after a perfection which one cannot achieve? Why not be satisfied with a comfortable mediocrity, a standard in all things which just enables one to get by without undue effort?' That is a tenable point of view which some of you will doubtless adopt. But if you do so, you inevitably pay the price of your decisions. You can set your sights deliberately low; you can refuse to develop your potential gifts; you can stultify your more generous impulses because they would be inconvenient; you can blunt your sensitiveness of response to people and to situations because sensitivity must inevitably bring pain—and you will be left with all the marks of external competence but with a deep seated sense of inner frustration and emptiness from which there is no escape. For while we may each decide the terms in which we may conduct our lives we cannot revise the terms of life itself.

'Be not deceived, God is not mocked.'

When we are considering the nature of life, which is what we have to reflect upon if we are to learn about ourselves, we need to remember that life never stands still. It will not hold itself

in suspension while we conduct our analysis. We are always studying and reflecting upon a process in a state of flux, an organism inevitably in a state of growth. We are both the person conducting the study and the life which is being studied. Once we begin to look at ourselves as ourselves, and not merely at ourselves as a piece of conscious mental mechanism making discoveries through the senses about the nature of material things, we find ourselves in difficulty. First, by virtue of our dual rôle as observer and observed, and second, because of the fluctuating quality of motive and action which we have to observe. Sometimes the fluctuation is so violent and contradictory that we question whether we have a permanent self which *can* be observed. Which of our many contradictory actions is the expression of our *real* self? That spontaneous generous gesture we were capable of last week, or the calculating disregard of the needs of others that we found all too easy to-day? The respect and affection in which we know we hold our parents, or the flippant casualness in which our actions entrap us and about which our parents justifiably complain? The serious intentions which we have about work and life, or the unstable attitudes which other folk discover in us and about which we have a sense of personal guilt? The adventurous, experimental attitude to our own expanding experience which we know in our hearts, or the cautious approach and timid withdrawal which characterizes our contact with unfamiliar ideas and strange people?

We are constantly puzzled by our contradictory swing of attitude and action; grieved and infuriated by the demand that we should explain the inexplicable, and particularly so when the demand comes from those we love, admire, and respect. We cannot explain ourselves to ourselves, how much more difficult therefore to explain ourselves to other people. For explanation needs a steady criterion if it is to sound satisfactory; it seems that the only occasion when explanation is really possible is when it is unnecessary. That is a problem, which like so many others, grows easier with advancing years, but is scarcely ever satisfactorily solved. For, in life, you do not learn how to solve your problems, but rather how to live with them without fear or frustration.

The first thing a creative artist has to do is to learn the limitations as well as the potentialities of his medium. Every situation invested with

¹ T. S. Eliot

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creative potentiality is, by the same token, filled with frustrating limitations. It is vain to ask of his medium more than it can perform or strain his technical skill and imaginative scope far beyond their present range. He must strive to retain the integrity both of himself and of his medium, not sacrifice sincerity on the altar of impressiveness. We might, perhaps, be more successful in the art of living, the most difficult art of all, if we could approach it in the same way. We should begin with the assumption that life is paradoxical, and people are paradoxical. When we put life into a straight jacket we are trying to inhibit the sense of growth and development which gives it its charm. We fall in love with someone because he has a sense of adventure, a capacity for response, an imaginative sensitivity, the power to bring to us and to others a sense of worthwhileness and personal enlargement. Then we try to bind him in the toils of a personal possessiveness, to put him in our own little cage, and wonder why the sheen goes off his plumage and he ceases to sing. Like the . . . thief at dead of night, we kill those we love.

'He who binds to himself a joy
Doth the winged life destroy.'

Perhaps the most difficult thing we have to learn is how to love other people and still leave them free to be the persons that we love. We find our sense of security in another person and immediately want them stabilized and fixed at their present acceptable stage of development. We must learn, not merely how to live together, but how to grow together, which is much more difficult.

I have said that we must accept the paradoxical nature of life. Every human situation contains within it apparently contradictory elements. You cannot resolve the contradictions, you can only

accept them, and remember that if acceptance does not precede understanding, there can be no understanding. Do not hurry into judgment; that will bind you to your own inadequate ego, and prevent you from seeing the situation at all. 'History is a pattern of timeless moments'; there is a 'living reality interpenetrating this twittering world of meaningless movement' and our only hope of discovering it is in an acceptable stillness of waiting.

'I said to my soul, be still, and wait without hope
For hope would be hope for the wrong thing; wait
without love
For love would be love of the wrong thing; there is yet
faith
But the faith and the love and the hope are all in the
waiting.
Wait without thought, for you are not ready for
thought;
So the darkness shall be light, and the stillness the
dancing.'

It is easy to describe the ways in which we experience phenomena by perceiving the facts, by piecing the data together logically, by making value judgments in relation to them, and by using them as a basis for imaginative speculation. But it becomes increasingly clear that this type of analysis has nothing to say about the cure for the sickness of our time. I can, however, do little more than state a few facets of our problem; given time and the right attitude much more may be discovered. May I quote from a book *Experiment in Depth* by P. W. Martin?

'The basic opposites at work in the human being are the claims of consciousness and the claims of the unconscious. But when we say this, the meaning of what we have said fades out even as we say it. We have no clear notion of what we mean by consciousness, still less of what we mean by the unconscious. On the other hand—in a fashion—we do know that it is the task of man to find the living way between. "*Il faut être soi.*" However vaguely, we are aware of something in us which responds to the demand "To thine own self be true", something which is self-conscious in the deepest sense, which can and must hold a balance and steer a course between inner and outer necessity. "Visible and invisible, two worlds meet in man", and in some way these two worlds must come together and be reconciled.'

We must have a sense of involvement with the external world and with the experiences life brings, with things and with people. We must approach the mystery which is our self with

wonder and acceptance. We must endeavour to see ourselves as we really are, not in terms of the phantasy image of what in theory we would like to be. We must endeavour to get behind the rationalizations and defence mechanisms by which we hide ourself from ourselves. We must be prepared for the pain which honesty brings, and be ready for the revelation even when it is not what we would choose. And alongside our real involvement we must cultivate our capacity for non-

attachment, for standing apart at times from our own experiences so as to achieve a non-egoistic sense of perspective. In such ways we may begin our 'Learning about ourselves', and pursuing it with a steadfastness of spirit we may come to the self-knowledge which is part of the abundant life.

[This is a shortened version of Mr. Jordan's address to incoming students in the Preliminary Course at Dudley Training College, 1956.—ED.]

NEWS AND NOTES—VICTORIA SECTION

'Join the N.E.F. Committee and see the world' has been the joking slogan this year, repeated time and time again as members asked for leave of absence to travel. Letters from travelling members and news as they straggled back have kept the home-bound members stimulated and interested. It would seem that travellers have had inspirations dimmed by disturbance, interest mingled with anxiety by the things and trends they have observed. We look forward to hearing more about the contacts they had with fellow N.E.Fers. the world over next year.

At home we have enjoyed lively meetings round topics of general interest, e.g.: 'Has the school taken over too much from the Parents?', 'Have Independent Schools (non-governmental) any place in our modern society?', 'How does the State provide guidance for individual children?'. Good discussion has followed these.

Then, in our more informal Open House sessions, we have had the winds of the world blow through our charming meeting place (the home

of one of our older members who lends it so graciously), and here too discussion, exchange of ideas and comments have followed the speaker's contribution far into the night.

We are happy to report that the discussion group formed last year still meets regularly and some good group experiences have been enjoyed. Now we face with great delight the visit of our lecture team next year. Our doors are wide open. To prepare our hearts and minds we, in Victoria, hope to include some really good pre-conference thinking. As an experiment in discussion, at our Annual Meeting we tried dividing the whole audience into small groups which spent half an hour discussing different aspects of the Guest Speaker's topic. Everyone agreed that there was room for improvement but it was felt that this procedure does offer possibilities so making it worthwhile persevering with. Certainly all felt they got more from the talk.

Good wishes to all.

JOYCE HARRISON, *Secretary*

Book Reviews

Comprehensive Education: A New Approach. Robin Pedley. (London: Gollancz. 13/6).

Dr. Pedley puts forward an interesting series of suggestions as to how education might be reorganized in the course of the next few years to bring it into line with his analysis of the social needs of our community and of the psychological and vocational needs of children and adolescents. Quite rightly—though rarely explicitly—he bases his main case upon a series of political and social value judgements, supporting these where convenient with references to our knowledge of child development, and by well-documented criticisms of the traditional organization of education in this country, as well as of the alternative organization of secondary education in multi-lateral schools.

Briefly, he suggests that the whole

period of growth up to nineteen or twenty be regarded as primarily educational, though not all children would be in full-time attendance for the whole of that time. Education should then be organized as a four-year primary school (preceded by two or three years of nursery school) up to the age of 9, a six-year senior school from 9 to 15, and a four-year County College from 15 to 19. Full-time attendance would be compulsory up to the present statutory age; thereafter some students would be full-time and others part-time, much as at present. Apart from a main line of argument that such a system would tend to maintain together in the same schools children of widely different levels of ability and from differing social backgrounds, thus diminishing the chances of producing 'two nations', Dr. Pedley advances in favour of

this arrangement a number of social and administrative reasons of considerable cogency. The first is derived from the difficulty of adequately staffing sixth-form studies in secondary grammar schools. He points out that the small grammar school of three or four hundred pupils can rarely have sufficient staff to offer a wide variety of specializations at an adequate level in the sixth form. Furthermore, this problem is not really solved in the larger units called multilateral or comprehensive schools. In the secondary modern school it is not touched at all since, for want of facilities and for other reasons, few children stay on after fifteen. A glance at the structure of 'further' education reveals that both the efficiency and the adequacy of the provision varies considerably, according to area and according to what the adolescent wishes to do.

There is, I think, little doubt that, properly organized and adequately staffed, County Colleges catering for the full or part-time education of *all* young people between 15 and 19 in a given area would be a tidier, more efficient, and probably socially more desirable solution to the educational problems of the second half of the 'teens than is the present tangle. It is also quite likely that such a solution would tend to prolong the full-time attendance of many of those adolescents who now leave grammar and technical schools prematurely, as well as bringing into full-time education up to 18 or 19 many young people now in secondary modern schools who do not have the chance to continue.

The arguments on which the proposals of a four-year junior or primary school and a six-year high school rest are of a slightly different order. His assumption is that segregation according to ability is undesirable on social grounds and largely impossible to do equitably. He further regretfully rejects the solution of the comprehensive schools since it tends to be too large an educational unit and in many cases has to draw its pupils from so wide an area as to lose a close local affiliation. Furthermore, it does not solve the economic problem of sixth-form studies nor does it meet the legitimate desire of the adolescent to 'leave school' and enter a new phase of independence. As he quite rightly points out, too, any attempt to set up comprehensive secondary schools involves so heavy a building programme as to delay the change-over from the tripartite system by many years. In place of this he suggests a reorganization which would utilize the existing school buildings and staffs in a different way. The present junior and infant schools catering for a six-year curriculum would become four-year schools, thus liberating classrooms and staff for a much needed expansion of nursery education. The present secondary modern, secondary technical and secondary grammar schools would then become six-year high schools. The County Colleges would be housed in Technical College buildings, in those of the direct grant and independent schools which entered the state system, and of course in new buildings where these proved to be necessary. From the example which he gives of a typical medium-sized local authority, he estimates that such a change could be brought about in a matter of a few years, and with a minimum of dislocation. Perhaps the most seductive aspect of his thesis at this point is that, by keeping the units relatively small at each of the stages, the local affiliation of the school or college can be maintained and strengthened.

The proposals are challenging and attractive; they certainly merit the fullest and most impartial discussion. It is a pity, therefore, that they are not clearly and solely stated in political, social and administrative terms. Instead, the argument is obscured very considerably by the first section of the book which is devoted to a gratuitous and frequently misleading attack on 11+ selection. There is not space here to take up in detail the number of specious arguments and half-truths which bespatter the first 58 pages, nor to refute the few valid arguments which are adduced. One thing, however, should be said categorically. If we accept a system whereby it is necessary to select a given number of children for a particular form of education, irrespective of whether other children could profit from it or of whether the children selected might not be better off elsewhere, then the present methods of 11+ selection as they are used by most L.E.A.'s are the fairest, most objective method of doing so that has yet been devised. Criticism should be directed, not at the use of standardized tests, teacher's judgements, or any other adequately controlled device of allocation, but at the objectives which these are designed to serve. Furthermore, in the system proposed by Dr. Pedley or in any similar one, educational guidance will become even more important than it is at present, since the common school will, especially at the secondary stage, have to deal with a wider range of individual differences than are found in any of the three kinds at present. In such circumstances, the methods developed for selection, and which most psychologists and progressive L.E.A.'s have been attempting to use for educational guidance, will become more, not less, important.

The book is clearly and cogently written; but it must be taken as a polemic discussion paper rather than as a sober appraisal of all the facts, as a debater's broadside rather than a scholarly study. It is none the worse for that, provided the reader accepts it as such.

W. D. Wall

Educating Spastic Children. F. Eleanor Schonell. (Oliver & Boyd. 21/-).

Fifteen or even ten years ago the term 'spastic' or 'cerebral palsied' would have meant little to many people in the educational field. Thus a book bearing the above title would have aroused little interest. That it will be widely welcomed now is due in no small measure to the work of its

author, Dr. Schonell, who was among the pioneers in this country opening up that hitherto uncharted field. Of course, children afflicted by this muscular disorder had for many years been receiving medical care and physiotherapy treatment. It was the educational and psychological needs of spastics which had for long been neglected, largely because the majority were believed to be mentally defective. 'The main purpose of the book', states Dr. Schonell, 'has been to provide first-hand information of an educational and psychological kind for all concerned with the education, upbringing and general welfare of the cerebral palsied. . . . I have written, in a sense as much for the parent as for the specialist, be he administrator, psychologist, teacher or therapist.' In this difficult task she has succeeded. By limiting the use of technical terms to the essential minimum and by avoiding psychological jargon, she has produced a very readable book which should be easily understood by the intelligent layman.

It has four parts: in the first, and briefest, the nature and the various types of cerebral palsy are discussed. This is followed by a historical outline of what has so far been done to deal with the problem in America, Australia and in this country. The shortness of this section bears witness to the very recent interest in the educability of the cerebral palsied child. Largely due to the work of Earl Carlson, who has himself suffered from this affliction since birth, a very important shift of emphasis has taken place. Though a medical practitioner, he became convinced that much more attention should be paid to mental and psychological development instead of stressing mainly physical aspects. Incidentally, this struggle is by no means over. On the medical side, there are still many who adhere to the conventional view that treating physical difficulties will bring about improved psychological adjustment; on the other hand, many educationists and psychologists are convinced of the primary importance of looking at the whole child, since his emotional and intellectual development are as important, if not more so, than his physical condition. Available evidence suggests that the amount of attention which needs to be given to these various aspects may differ from child to child. Thus the best results for all-round improvement and adjustment are likely to be obtained by team work between specialists who respect and understand the contribution each has to make.

The book's second and longest part is the most technical, particularly Chapters IV to IX. If need be, they could be omitted. But for the teacher

and especially for the psychologist, there is a great deal of interest in the detailed account of Dr. Schonell's research methods and results. Through carrying out a medical and psychological survey in collaboration with the Department of Paediatrics and Child Health of the University of Birmingham, she aimed to obtain information on the causation, incidence and educability of cerebral palsied children in the West Midlands. The data showing the distribution of intelligence and reading attainment among the different categories clearly indicate 'that there are many cerebral palsied children on whom it is worth spending extra money for special education'. For the psychologist, Dr. Schonell's description of the testing procedures and the modifications she evolved will prove valuable. In view of her cautious attitude it is rather unexpected to find a table showing re-test differences in I.Q. of 1, 2, or 3 points. Surely, when re-testing normal children one attaches little significance to a difference of even 5 I.Q. points, partly because of the comparatively inexact nature of the mental tests available at present, partly because of variations in the condition of the child, i.e. whether, while being tested, he is apprehensive, cheerful, fatigued, etc. With emotionally disturbed or otherwise handicapped children one would expect even wider fluctuations between successive re-tests. In practice this need not cause undue concern since one is not attaching importance to some magical figure, expressed as an I.Q., but rather is seeking a basis for a broad classification, such as dull or average. Similarly, it is surprising that the correlation between the first and second testing of the cerebral palsied children is higher than that usually obtained with normal children (the figures quoted by Dr. Schonell are .8 for normals, .96 for her group). However, these are minor and rather technical points.

The third part of the book deals with the practical applications of her research. A scheme is proposed for suitable forms of educational provision for cerebral palsied children with varying degrees of mental and/or physical disability. Then a detailed description is given of the Carlson House Experimental School in Birmingham where Dr. Schonell was able to see many of her ideas translated into practice through the active collaboration of the staff.

In the last part there is a critical and constructive discussion of the psychological and social needs of the cerebral palsied. Practical and useful suggestions are made in the chapters on 'Parent Counselling' and 'Future

Developments'. Indeed, these are the main characteristics of the book: a realistic, critical but constructive attitude, combined with an unsentimental but sensitive and sympathetic understanding of the individual spastic child. 'Almost all the educational and psychological help for cerebral palsied children and adolescents dates from 1940—much of it from 1945. . . . Many deserving handicapped children have been given a banner of hope to bear along the highway of successful and happy educational progress.' Dr. Schonell has made a substantial contribution to the achievement of this end.

M. L. Kellmer Pringle

The Education of Young Children. D. E. M. Gardner.
(Methuen. 7/6).

This small volume brings up to date some of the methods and practices in educating young children. If we are to be successful in the task, we must meet their needs, understand their point of view and be aware of their developing interests. In a brief survey Miss Gardner explains the changes that have occurred in our approach to young children since the early days when we laid such emphasis on habit training and on the rather rigid didactic sense training apparatus then so much in vogue.

Thanks to changing social conditions and the increased knowledge of young children gained through the evidence of accumulated research, we have changed not only the materials in the child's environment but, what is more important, the rôle and understanding of the teacher. It is perhaps because of this that the chapter dealing with 'learning and thinking is of particular interest. Here Miss Gardner pinpoints the weakness of our work with young children. We have learned 'that we cannot educate an unhappy child . . . and that emotional satisfactions lie at the root of all intellectual interests' but 'we do not . . . always take sufficient account of the fact that intellectual satisfactions are essential if full happiness is to be attained'. While a large section of those working with young children are aware of this, as a theory, its practical application still needs to be worked out.

Miss Gardner illustrates the wisdom or otherwise of the teacher in utilizing the numerous teaching situations which occur during the nursery school day with a wealth of fascinating examples of incidents from nursery school life. In this way the subtle art of 'teacher participation' is very clearly indicated.

The chapter on the Influence of the

Nursery School upon the Infant School throws an interesting light on the development of the new infant school, which produced its own pioneers. At one period too it was greatly in advance of the Nursery School in its understanding of the value of play as an educational force. Nevertheless, it is the drawing together of the Nursery and Infant School which has added so much to the development of the work in both these fields. As Miss Gardner remarks 'there is real hope now that before very long, at least as far as the education of children under eight is concerned, few children will have to suffer the sharp and sudden change in their education which is such a setback to intellectual progress and often mental health and happiness.'

It is not only her simple lucid style with its absence of jargon which ensures Miss Gardner a wide reading public. The genuine warmth of feeling for and understanding of children which emanates from her writing makes all her profound knowledge available to parents, teachers and all interested in young children.

J. G. Miles

From School Board to Local Authority. Eric Eaglesham.
(London: Routledge & Kegan Paul, 1956. 24/-).

'Fools,' said Bismarck, 'learn by experience. I prefer to learn by other people's experience.' History is the record of the long experience of mankind; and though no situation repeats itself exactly, there is much to be learned by the shrewd and careful observer from the characters, motives and doings of our forebears.

Professor Eaglesham is such an observer. This book is a model for the educational historian. The author scrutinizes original material with the canny care and insight which we expect from a learned Scotsman. He begins with no preconceived ideas, but he is not afraid to interpret the evidence which his meticulous research has uncovered.

The story is a fascinating one for mature people who are in any way involved in educational administration. (The necessarily detailed exposition, however, will make it rather heavy going for most students.) Forster's Education Act of 1870 set up locally elected school boards to fill the gaps in elementary education left by voluntary bodies. Their funds were derived from four main sources: local rates, scholars' fees, grants from the education department in Whitehall, and other, special grants from South Kensington for classes in science and art. But

elementary education had to be the principal part of their work, and expenditure for other purposes might be disallowed by the district auditor and surcharged to the members of the school board responsible.

So rich, however, was the reservoir of talent which thus came to be tapped that both day and evening schools (evening schools in particular) soon outgrew the original concept of elementary education as something suitable only for the children of the poor and tied closely to the three Rs. For some twenty-five years a usually sympathetic department in Whitehall encouraged this growth—though there were repeated warnings, for anyone even half inclined to listen, that it was going beyond the bounds of strict legality.

It is good to note the reluctance of the great majority of those oft-abused Whitehall administrators to bind a growing, living service to strict rules. But it is well to remember, too, that changes in people and policy are certain sooner or later. The advent together on the scene of Sir John Gorst (Conservative Vice-President of the Committee of Council on Education) and Robert Morant ('that strange administrative giant') spelt disaster for the school boards. These two men used the Cockerton Judgment of 1899-1901, by which the district auditor disallowed expenditure by the

London School Board on certain higher grade schools and evening classes, as a smoke-screen. Under its cover they overthrew the principle of *ad hoc* election to local boards or committees of education, which was more likely to produce keen and knowledgeable members than the system of county responsibility which has superseded it. (Direct election to an education authority has its embarrassments, however, as teachers in the Isle of Man well know.) Further, by imposing their own limited notions of what constituted 'serious' education, they cut off the rich blossom of wider studies and activities which promised to yield lasting fruit. Elementary education was thrust rudely back into the strait-jacket in which many of us grew up, and which has left its mark even on our post-1944 system.

It is a sad tale—all the sadder, indeed, because (with the possible exception of Gorst) 'no villain need be: passions spin the plot'. Morant was that frightening creature, a reforming administrator whose vision did not match his practical talent. He was impatient of the muddle which his predecessors had got into, critical of waste and of the undisciplined growth of board schools, determined to channel available resources into a proper system of elementary and secondary education. That, to get his way, he

had to fit his policy to the narrow parsimony of a Gorst instead of the generous liberalism of an Acland was the tragedy of Morant and of England.

The key to Professor Eaglesham's understanding of the complex web of people and policies woven between 1870 and 1902 is his feeling, first, for human motives, and second, for the subtle way in which ideas and concepts change. 'Some of the problems of this period,' he says, 'are only understandable if we can appreciate the varying extent to which able individuals might be slaves to outdated concepts and yet honestly believe that they were coping in an up-to-date manner with changing realities.' He points to the delicate relationship between a London School Board too obviously conscious of its power and a Whitehall department irritated by and resentful of this.

He ends with a warning. The Education Act of 1944 placed unprecedented power in the hands of the Minister. So far, the traditional restraint both of the Civil Service and of Parliament upon detailed direction from the centre has avoided trouble. Even so (for example, in Durham and Manchester as well as London) we have had a few rumblings of thunder. If the lesson of history applies at all, some day a storm will break.

Robin Pedley

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THE NEW ERA

IN HOME AND SCHOOL

Depth Psychology and the Teacher

P.W. Martin. Author of 'Experiment in Depth'

ACTUALLY, there is no such thing as depth psychology. There is Freudian psycho-analysis, Jungian analytical psychology, Adlerian individual psychology; and there are Rankians, Horneyans, Frommians, Kleinians and still others. At some time these widely divergent views will no doubt merge into something like a scientific understanding of the human psyche. At present we are far from that.

Has then the teacher anything to learn from a branch of knowledge still so unco-ordinated? Is it not for the specialists first to settle the matter among themselves? Will it not then be time enough for the teacher to become concerned with depth psychology?

These would seem reasonable queries. But, in fact, depth psychology is far too important to be left only to the specialists. Also, interestingly enough, the teacher may be able to do more than most people towards helping a genuine depth psychology to come into existence; at the same time learning much of value to himself and of immense value to his vocation.

TO SEE how this comes about, it may be useful to cast a backward glance down the ages so as to get the situation in its due perspective. When, some thousands of years ago, small societies of men started to evolve from the primitive condition, learned the use of metals, invented simple machines, took the first steps in technology, a high premium was placed upon those people who could direct their awareness almost exclusively upon the outside world. They were the ones who were on the mark, forged ahead, acquired wealth, position, power. The dreamy ones were left behind, to dream — occasionally to become the prophets, but more often to do the drudgery.

When, some two or three hundred years ago,

mankind entered the machine age, this ability to direct attention outward became practically compulsory. The whole setting of life completely changed. A mediaeval peasant, ploughing the fields, sowing the seed, harvesting the grain, caring for cattle, hedging and ditching, exposed to wind and weather, much alone, following the round of the seasons, knowing Nature in all her moods, such a man necessarily retained some of that primitive condition in which the outer world of events and the inner world of musings more or less merged. The man of the machine age, from the time the alarm-clock wakes him in the morning to the time he turns the television off at night, is beset by the outer world, which demands his attention every moment of the day.

The inner world, thus ignored, has not remained quiescent. In a number of ways it is now making its protest felt. With most people this takes the form of a vague feeling that something is missing. Problems arise — varying all the way from the affairs of nations to one's own personal life — which have no solution. On many of the most vital issues we do not know what to think, still less what to do. Nor can we find any reliable basis of judgment, with the help of which something might perhaps be worked out. The signposts of a generation ago now seem meaningless. There is an emptiness, an all-pervading sense of futility: the feeling of what's the use. We know it is wrong, but still it persists. Some such protest from the depths most of us are encountering at the present time.

A more stringent reminder comes if and when, in one fashion or other, a partial neurosis supervenes. We cannot concentrate; have bad dreams; feel utterly depressed — for no apparent reason; are given to violent spurts of anger; can summon up no energy; everything in life

seems dull. Or the process goes further. There is nothing the matter with us but we cannot lift a limb, are terrified for no reason, are subject to absurd compulsions, cannot set foot outside the door; or any of the other innumerable forms of mental sickness.

Alternatively, there may come a cure that is worse than the disease. A great man arises who knows all the answers. The people flock to him. He is the leader who knows the way. Another totalitarian ideology or another pernicious pseudo-religion sweeps yet another country.

In these and like ways the inner world has been lodging its protest, particularly in the course of recent years. The pioneers of depth psychology were, one and all, people whose profession brought them into direct contact with the rising tide of mental sickness. They had to cope with it in some fashion; and by a curious mixture of accident and insight the first glimmerings of an understanding started coming through.

It began in the Vienna of the early 1880's, when a cultured and energetic young woman, Bertha Pappenheim, suffering from a highly complicated neurosis, induced a sympathetic doctor, Joseph Breuer, to listen to what she had to say as to the circumstances in which some of the symptoms of this neurosis had appeared. The doctor listened. The symptoms went. A junior colleague, to whom Breuer told this strange tale, followed up the clue. His name was Sigmund Freud. He found, by process of trial and error, that if people suffering from neurosis said freely everything that came into their minds, there was a tendency for the neurosis to clear up. Memories, and much else, otherwise out of reach of consciousness, could be tapped by this means. Unexpectedly, a door had been opened on to the inner world.

This first great discovery of depth psychology was quickly followed by a second. Freud found that dreams gave insights of a similar kind; and not only dreams, but mannerisms, slips of the tongue, and a dozen other small indications of the disturbed inner world breaking through. It became evident that, the other side of consciousness, activities were at work the very existence of which had previously been ignored.

On the basis of these findings, theories at once began to multiply. Psychotherapy became a new profession, with the leading practitioners each staking out a dominion of his own. Freud fastened upon sex as the principal factor in neurosis. Adler fastened upon the will-to-power. Jung developed the idea that, beside these immensely powerful influences, certain creative forces and factors were also at work in the depths. Soon there were as many and divergent descriptions of the 'unconscious' as, some five centuries earlier, the Columbuses, Magellans, Amerigo Vespuccis, Cabots and others had given of the New World.

It is from this situation of mixed discovery and theorising that depth psychology is now beginning to emerge. In the exploration of the New World, the traveller's tales and fantasies gradually gave place to facts as new routes were prospected and further voyages made. The same is likely to be true of the inner world of man. Already, indeed, a comparable development is perceptible. New routes have been opened up; and they bring findings vastly extending the scope and possibilities of the new knowledge.

ONE of the original pioneers of the unconscious, C. G. Jung, besides contributing his own views on the matter, devised other means of approach. In addition to the 'free association' technique of saying freely everything that came into the mind and the system of dream analysis devised by Freud, Jung added six other methods of exploring the inner world. He took the word-association device, invented by Galton, and found that it could be used as a kind of sounding rod for complexes. He developed methods of dream analysis, which left it open for the dream to interpret itself rather than to be tied down to some *a priori* theory. He found that many people could draw, or paint, or model a symbolical representation of what was happening in the inner world, with great advantage to their self-knowledge, creative capacity and peace of mind. He discovered that a considerable proportion of modern men and women were able to recover the faculty of seeing visions; and that these visions were in many ways more useful than dreams in making contact

with the unknown. He likewise found that it was possible to 'write from the uncounseious', not automatic writing as usually understood, but a free play of thoughts, words, images flowing through the mind, characteristically having a different literary style from that of consciousness. And he made one further discovery of the utmost interest. Many people have had the experience of what seems to be an independent intelligence at work the other side of consciousness; an intelligence that solves problems we have found insoluble, that supplies answers we have sought in vain, the intelligence behind the practical wisdom that says: 'sleep on it; sleep brings counsel.' It was found that direct contact could be made with such intelligences at work in the human psyche: that it was possible to speak with them, in much the same manner as one 'talks to oneself', to the immense advantage, and deepening of insight, of the conscious mind.

The vital thing about these additional methods of approach was that they did not confine themselves to psychotherapy but broke through to the creative forces and factors at work in the depths. The earlier approaches dealt principally with the accumulated debris immediately adjacent to consciousness. The visions and voices — the approaches used throughout the ages by poets, artists, inventors, seers, mystics, men of genius generally — went deeper: and struck gold.

SUCH, in brief, omitting all except the absolutely essential features, is the broad background of modern depth psychology. How long it will be before the conflicting theories of the first-comers merge into an ordered body of knowledge, no one can tell. On the whole, it does not seem likely to be soon. Most of the different schools have one method only of imparting their doctrine: a long and expensive process of personal analysis. Since each school, naturally, uses this 3—5 years of analysis to implant its own version of the truth — and, as often as not, is inclined to frown upon any fraternisation across doctrinal frontiers — there is not much possibility of a natural cross-fertilisation of findings and ideas. Also, a person who has paid highly, in time, money and effort, to acquire a

particular form of training, naturally acquires a certain vested interest in its being definitely superior to all others. This is not to say that there has been a complete absence of inter-communication between rival systems. In one matter, indeed, there has been a notable advance. It is now generally recognised that, besides the rubbish, there are immense creative potentialities in the deep unconscious. This is much to the good. But to expect that in other matters also the different versions of psychotherapy will naturally and automatically compose their differences, or even come to understand one another's terminology and concepts, is at present remote from reality.

There is, moreover, this further aspect of the matter. The great discoveries of depth psychology all originated in the treatment of mental sickness. But the discoveries themselves go far beyond this. To use a somewhat fanciful analogy, it is as if a number of doctors, seeking a remedy for the common cold, came upon the springs of eternal youth; and used them only to alleviate the common cold. It is the creative aspects of depth psychology, much more than the purely remedial, that now matter. But in the present-day world there is no one in the position to take them up creatively — except perhaps the teacher and the artist.

THERE are two main reasons why the teacher is especially well placed in this respect. On the one hand, he needs the discoveries more than most men. On the other, he is in a better position than most men to explore.

First, the need. The function of the teacher is to teach, transmit, pass on. This never was a sinecure. To-day it is far more difficult than ever before. Admittedly, there is an immense fund of miscellaneous information to draw upon. But no teacher worthy of the name will be content to pass on masses of miscellaneous information and no more. A teacher, by his very position, transmits a way of life. If he is alive he will transmit a way of life that is living. If he is moribund he will transmit a moribund way of life. If he is dead he will transmit nothing, though some may catch his deadness from him. If he is (however partially and intermittently) aware, loving, whole, creative,

he will transmit something of that also: and what were previously masses of miscellaneous information become rich mines of knowledge and of wisdom.

For a man or a woman to be aware, loving, whole, creative, in the present state of society is not easy. Unless he or she has come upon the creative forces and factors at work in the depths, there is little indeed that the community itself offers to be passed on.

Because of this, the ways of approach opened up by depth psychology, the keys and doors to the inner world, may have more meaning for the teacher than for anyone else. Happily, also, there are means of acquiring — and of transmitting — the discoveries of depth psychology, other than by analysis. Provided they are genuinely seeking, in a right spirit of devotion, any small group of intelligent and mature men and women, with a modicum of help at the outset, can explore for themselves. Now that the approaches have been discovered, the way is open to all who have the courage and resolution to take it.

What typically happens is that a working group of this kind comes upon the insights and realities underlying the great religions and philosophies of the world, and experiences them for the first time, not as religious or philosophical doctrines but as psychological facts; comes anew upon great poetry, great music, great art of every kind, and finds in it depths beyond depths; feels a new and active interest in, and at the same time a new detachment from, the outer life; while the members of the group itself discover a fellowship growing between them unlike any other fellowship they have known — a fellowship-in-depth, an understanding and appreciation of what is essential in one another, the finding of the true person as distinct from the accidents of appearance or manner. This is not to say that life thereafter becomes happy, harmonious and filled with song. On the contrary, it will probably make far heavier demands than before. But there is not likely to be any feeling that it is either futile or empty.

So much for the need. Next, the ability. The teacher is in a better position than most men to take up the discoveries of depth psychology because, if he is truly a teacher, he has remained

younger at heart. The jibe 'a man among boys, a boy among men' has its positive side. Although at times he may wish himself almost anywhere else, the teacher is in touch with the growing, developing, energetic segment of the population; 'the humming, blooming confusion' of the young. Provided he has not ossified in self-defence (as all too often happens) he is still capable of learning. And for anyone passing through the doors now opened upon the inner world, there is more to learn than man has ever guessed.

Admittedly it is a different kind of learning from that which comes out of a book. It is a continuous process of discovery — self-discovery, discovery of others, discovery of life, discovery beyond life. That is why it is so valuable, and so essential, still to be young at heart. Old people like things staid and settled. But the man or woman who goes through the door leading to the other side of consciousness will not find things staid. And for that reason the teacher, who is still young at heart, is better adapted than most to seek and find the creative forces at work in the depths.

THERE remains the practical question whether and how the discoveries of modern depth psychology can in fact be conveyed to teachers by means of small working groups. This, clearly, is a matter in the main for self-help. There are four principal needs. First, a working group does not come into existence automatically. There must be one or two active-minded people to take the initiative. Second, a working group can, if need be, proceed under its own power. But it proceeds much more quickly and surely if, for the first few meetings, it has some experienced person to give it direction. Third, a working group does well to be, in touch with others going the same road. To be able to extend beyond the group from time to time is a great advantage. Fourth, as and when discoveries are made, new possibilities opened up, the group making them needs to have means of communicating them to others; while all groups need to be kept informed.

In most of these matters the N.E.F. can do something to help. All its experience, for some years now, has pointed to the small group as

the true unit of growth. If one or two active-minded people think of forming a working group, the N.E.F. can send a list of useful points, based upon experience, of what methods have been found best. If groups form, particularly in the London neighbourhood, they can probably get some experienced person to lend a hand at the outset. To any group that forms, anywhere, the N.E.F. can pass on the experience of other groups which have already been at work for some years. If found useful, it can arrange for the organisation of small spring or autumn conferences to discuss specific fields of application: to teacher training; to adult education; to the teaching of religion; to the

training of psychological counsellors; or whatever other topic proves apt. And it can act as a clearing house of information between working groups.

The E.N.E.F. Conference to be held this summer at Newton Park College takes depth psychology as one of its main topics. Those interested in this field of discovery will, no doubt, be attending that Conference if they can free themselves at that time. Those who cannot, but would like further information on the setting up of working groups, are invited to write directly to N.E.F. Headquarters; or, if they prefer, to the author of this article at, Talboys, Oxted, Surrey.

Parents and Children: Impressions of a Head Teacher

A. Garside, Headmistress of an Infants-Primary School

DURING the last few months, I have completed a three year inquiry aimed at discovering what parents wished for their children, from the School. I became interested in the matter soon after I took up the appointment as Head Teacher of a junior mixed and infants' school, in a semi-rural area. A large number of parents, most of them mothers, 'called in' to see me during each day. Several of them came to see the 'new head', but I think too that they were attracted by the placement of the Head Teacher's room. A few weeks before I went to the School, the ground floor of the School House, which was a part of the School building, had been converted into Staff and Head Teacher's rooms. The approach to this house was up a garden path, and my room was very close to the front door; the infants' gate was next to the garden, so that the proximity of the Head Teacher's room to the road and to the infants' gate, made it easy for the parents to 'call in.' The familiar appearance of a house was attractive to them, so that informal visits from all sorts of parents were encouraged. Many of them were not the sort of people who usually go into a school, along corridors and past classrooms to a head teacher's room, yet they came in for a chat, or to ask a question, or to voice some grievance.

Many of the parents found it difficult, if not

impossible, to put their ideas and feelings into words, but most of them seemed to want some help connected with their children. The key interview with parents was when they first came to see me, bringing their children to have their names put down on the list of new scholars. I found that I had to allow the visitors time to make up their minds about me before they gave me their confidence. At this first interview, they usually told me things about the children, or about home circumstances, which would help the staff to understand the children's attitudes. So useful did I find this part of the first conversations that I now ask all parents, during their first visit, if there is anything we ought to know that would help us to help the children. I am usually given many facts that we should probably not have discovered for some time, if at all, and yet which are important to teachers trying to understand the attitudes of children away from their family circles.

I found that when talking to the parents it was necessary for me to give, and also to show, complete interest in the person who had come to see me and to talk to me. I had not to display any haste, and had generally to await the introduction of the main subject that the parent had come to discuss, until after she had mentioned other less important matters. I had not

to talk too much, nor to be too forceful, but to allow the visitor to take the lead, and to comment as little as possible. When facts were requested or needed, I gave them. Sometimes problems had to be analysed and put into words for parents. Sometimes alternative courses of action, with their possible results, had to be placed before them. Decisions on how best to act in the difficulties with their children were left to the parents. I often pointed out, when I thought it necessary to do so, that both staff and parents had the same aim, which was the good of the children, and I always found that once the parents realized this they found it easier to co-operate with us.

The following procedure was adopted during the investigation; I recorded conversations with parents, wherever they were held, most of them in my room, but a few on open days at School, or on evenings when parents came to School for a parents' meeting. I wrote down almost verbatim, as soon after each interview as possible, any conversations or parts of conversations which I considered to be connected with the wishes of the parents. During the investigation, no one knew of the inquiry in progress, nor were parents told that expressions of their wishes were wanted, as I knew that some parents would have produced material which they thought I wanted, to the detriment of the inquiry.

Altogether I recorded 134 conversations, covering interviews with 80 parents. After several weeks of such interviews, I noticed that I could place the visitors into three groups. First there were the self-styled Travellers, fairground folk who wintered in the town, in their caravans on a licensed site; there was an Artisan group consisting of established working class families in the town, and including a sprinkling of newer residents, and one or two self-employed fathers; and there was a third group which I have called Miscellaneous. This last consisted of people who were either very poor problem families, or 'floaters' who moved from area to area, many of them hoping that somewhere they would be able to secure a permanent home, though financially this was almost impossible for them. In the Travellers' group I included families of 'retired' gipsies, those who had given up the

road and secured a home in the town; and I also included the small numbers of a nomadic population who lived in caravans, and toured the country, selling logs, hopping, potato picking, or doing such work as they wished to obtain.

After I had collected a large number of conversations, I found it possible to make headings for topics and related matters discussed by parents, because certain topics and various aspects of them formed the subject matter of several conversations.

These headings I found to be useful indicators for the selection of material from subsequent conversations. Later in the research I noted only relevant parts of conversations, or any new subject that arose for discussion, which I thought was of value to the inquiry.

I evaluated parent interest in the subjects discussed by using a total of 3 marks for the subject matter of every conversation recorded, irrespective of the length of the conversation, as marks were given because the subject was of interest to the parent. When one subject alone was discussed, it received 3 marks under the appropriate heading. A parent introducing one subject and then proceeding to a more important one, or *vice versa*, provided 1 mark for the lesser subject, and 2 for the more important one. When I discovered two subjects discussed in one conversation to have equal value for the parent, each was given 1½ marks. Finally, the marks given to each subject were totalled, for all the three groups together, and also for each group of parents separately.

During the conversations, a picture of the home backgrounds and of the style of life of both the parents and the children was revealed. The Travellers came each September in their caravans to the town, and remained on a licensed site for the winter. The same families returned each year, so that the same children reappeared at the School. From Easter, during the summer months, they travelled extensively over the country, with their sideshows, boxing booth, or mobile fish and chip vans. During the summer the children sometimes attended schools near to where the vans 'pulled in' — the fairground work. Several children did not attend school at all during the summer months.

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as their parents stayed for only a few days in one place, or because the schools were full, and sometimes because the parents did not wish their children to go into classes with children of their own age, as the children were so retarded in reading and writing, and felt humiliated and depressed by their poor performance in front of the other children in the classes.

The washing of clothes and the carrying of water from a tap on the site were difficulties connected with living in the 'vans.' Several Travellers would have liked to have 'settled down' in a town, and to have had permanent homes, for their children's sakes. Indeed, one nomadic family bought a condemned cottage and remained static so that their children could go to school without breaks in attendance, the father going out daily selling logs. All the families made full use of the school and health welfare services, and seemed to wish to be accepted members of a community of which they could be a recognised part.

The Artisan parents were more fortunately placed, though some of them had housing difficulties; the noise of trains passing at night close to the house, the noise of motor coaches coming and going, and various noises from a factory, were a continual source of worry to one mother, as they disturbed the sleep of her child every night. Another mother was afraid, she told me, that her daughter would not know the correct way to live in a house, nor how things 'should be done', (and she herself had been well brought up), because they lived in two or three ramshackle rooms in an old house with no water laid on, though later they succeeded in getting the tenancy of a council

house, after most vigorous efforts to do so.

In the Miscellaneous group, many children lived in broken down, untidy houses; one family lived in the rooms behind a broken down shop, another in the upstairs of a wretched house, others in condemned cottages. It was evident that fatigue, ill-health, too many children, overwork, lack of intelligence, lack of knowledge of how deal with such homes, and of how to cook, as well as poverty, and no hope of anything brighter in life, had numbed several mothers into acquiescence in existing conditions. Some had married in their teens, others were older parents. Of one class of more than thirty children, over one third had broken homes, father or mother having having left home, or obtained a divorce, mother or father (with the child) living with another partner, without marriage; one boy told his teacher that he had two daddies, his own living in a nearby street.

After totalling and analysing the marks given to each subject discussed, I obtained the following results.

Attainment, which meant in most conversations, progress in reading, writing and arithmetic, was of outstanding interest to parents. Thirty-one parents discussed the matter, which received $97\frac{1}{2}$ marks out of a possible maximum of 402 for all subjects. In the Travellers' group, the subject received 31.9 % of possible marks for all subjects; in the Artisan group it received 27.6 %, and in the Miscellaneous group, 12.3 %. Travellers, who frequently could not read nor write, intensely desired literacy for their children. One mother put her child into summer lodgings at a cost of thirty shillings a week so that he could remain at school, to learn to read: she herself had been unable to read when she was twelve years old, because of her travelling life 'on the road'. Reading was the key to all the travellers desired, to civilisation. They were very proud indeed of a child who could read and write — who was 'educated', as they called it. One clever boy of eight years of age, from the site, asked me when he came for the winter to the School if he might begin in the infants' department, and work his way up the School, passing from class to class as he learnt reading to the standard of the class he was in: he finally reached his own age group, and

at his own request 'read the Bible' in the hall for the morning assembly, an honour reserved for the best readers in the School, as he well knew.

- *Bad living conditions*, to which I had given 37 marks, came second in importance in the list of subjects discussed, being mentioned by 11 parents on 15 visits. In the Miscellaneous group this subject had 10.2 % of possible marks for conversations in the group, in the Travellers' group it had 6.9 %, and in the Artisan group 6.5 %. The poor living conditions were discussed with regard to their effect on the development of the children, physically, emotionally, and morally. As well as the disadvantages of bad housing, parents feared its bad effect on some of the older children and youths, who were on the streets in the evenings, or who were, on the new housing estates, roaming about doing damage to property, or shouting noisily when the younger children were in bed. The smaller children were kept awake by the noise, or wanted to be out playing with the others.

A subject of top ranking interest to parents, was the *social development* of their children. They wanted their children to mix well with other children, and to 'behave well,' to have good manners, and to be well groomed.

Several parents of boys expressed a fear that their sons might break the law, and 'get into the hands of the police.' Clubs and various youth organizations existed in the town, for both boys and girls, yet most of the worried parents expected 'character development' along good lines, as if it were a process needing no assistance from them. They did not realize that the children needed their personal interest and help if they were to develop well, and if they were to maintain interest in the organizations which they had joined.

As was to be expected, *the health of their children* was of great concern to the parents, and they were especially anxious when absence caused their children to have 'got behind' with their school work during convalescence. Their problem was a very real one, of which practically every parent of an absentee child was conscious. Many parents expressed the wish for their children *to be happy at school*. Hap-

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piness at school seemed to be a criterion by which the School was judged.

Other wishes expressed by parents, and other subjects arising in talks with individual parents, were very varied. Unexpectedly, the 11 + test for selection for secondary education, was discussed by only 6 parents, on 6 visits, and gained only 11½ marks altogether. Most parents, though they would have liked their children to get to grammar schools, did not wish to 'push' their children, or to make them worried or unhappy by driving them to achieve a standard beyond their capacity to maintain over the grammar school years. Although the proportion of grammar school places in the area was high at that time, most parents, even of the children who were most unsuitable for grammar schools, would have liked the amenities of grammar school life for their children, but when the children were not 'successful', the parents wished to know what help the children could get with careers, before they were fifteen years of age, and where they could apply for various further education grants.

It became more and more evident to me during all my talks with parents, that home conditions and their life at school were intertwined in the minds of the children, and that the parents also accepted the same union of both aspects of life. It was evident also that home conditions and happenings in the home

very much influenced the children's attitudes at School. A boy, for example, who often 'ran away' during the dinner break, was found to be making his way, each time he disappeared, to his old home, where his father still lived; mother and father had parted, and the child had been sent to live with a relative, in a part of the town near to the School. This boy could not work in the lessons at School; he was too unhappy to do so because the ground of his life had given way under his feet; he was finally committed to the care of the county council.

To my surprise, I found that a few of the parents in the Travellers' and the Miscellaneous groups, wanted their children to go to live in 'Homes.' The Homes they referred to were hostels maintained by the county or by some voluntary body, where the children could live as boarders. One mother said that the old bus which was her home on the caravan site was

rotting away, so it did not provide as good a home for her son as would an Institution; and as the child's father had left the family, and she was short of money, she thought that the boy would receive better social training in a 'Home.' Another mother, who was a house-keeper in residence in her employer's home as she had no husband, wanted her daughter to be put into a 'Home', because she knew that the constrained life the child lived, having to be quiet and without friends to play with, was disturbing the child's balance.

Many parents seemed to desire to talk in confidence to someone who had their children's good as an aim; someone who could provide the knowledge they lacked and wanted, and someone who was known to be willing to accept an attitude of responsibility for the good of the families. It seems as if head teachers can fulfil this role when it is needed by parents.

Teaching Young Spastic Children

Kathleen Hickey

EDUCATION for life.' What kind of a life lies before the young spastic child? For what are we educating him? How best may he or she be fitted into adult society when the time comes? These questions occupy the thoughts of the teacher of young spastics. The answer is probably: normal occupations for some, sheltered workshops and home employment for the more seriously disabled. But the problem in the classroom is the here and now one. These children must be helped to live as fully as possible at each stage of their development. What are their physical, emotional, social and intellectual needs now? In the Primary School they are remote from adult life, but they must be so satisfied at each stage that a stable integrated adult emerges whether he is going to be dependent or not.

Some schools group their spastic children in two main classes, Primary and Secondary, so that the young entrant at the age of four or five years may find himself in a class of eight to twelve children, with an age range of four to ten or eleven years. Necessarily then much of the teaching will be individual, if only in

consideration of age, but with spastic children many other individual differences have to be taken into account.

Some of the differences and difficulties

When such a complicated mechanism as the brain is involved, the results of the damage will be widely varied, and no two children receive the same degree or kind of impairment. One limb, or a combination of two, three or four limbs, the head or the trunk or both may be affected. There may be speech, hearing and visual difficulties. Damage to the perceptual areas may have occurred, which means that although the sense organs may be intact, there are difficulties of perception which prevent them from functioning properly. Spastic children frequently have poor spatial perception and little sense of direction and visual relationships. Many of them are immobile and are forced to sit for much of the day either in a special chair or cross-legged, tailor-fashion on the floor. Some can crawl about, others walk well or unsteadily.

Physical disability, especially that of unco-

ordinated and involuntary movement, is often accompanied by frustration which leads to emotional disturbance. Carlson described himself as 'living in a world of unwanted movement.' True spastics are highly nervous, extremely sensitive to sudden and loud noises and have a fear of falling. They need to be handled by competent people who impart a feeling of safety, and to live in a calm atmosphere with few distractions. They may be too clinging or, at the other extreme, they can be over-independent. These children's emotional needs are often very great. Experiences which give satisfaction to the normal child are denied the spastic. Some way of supplying the satisfaction must be found. The children are unable to get to the things they want, therefore, the teacher must anticipate their needs, put materials ready to hand, and be ready to answer numerous questions prompted by lack of experience. Emotional difficulties affect their willingness to learn. When a child first comes to school, the teacher endeavours to find out what he can do and emphasizes this. *She seeks to avoid failure by*

avoiding giving tasks beyond the child's ability, and when failure does occur, she does not stress it.

The children will tend to limit themselves, and they need success and encouragement. It is of no use to pretend success, especially with the intelligent. Some will be content with little because a great deal of effort is required to achieve anything. Ways should be found of sustaining this effort. Constant reassurance is needed since these children lack confidence and progress is usually very slow. Above all, the spastic needs time, time to be allowed to do things for himself. The teacher must resist the temptation to do the job for him and get it over. Because of this, the spastic requires a longer period of education, remaining at school until 18 instead of 16, the present leaving age for the Physically Handicapped. If detailed records of progress are kept they can be a source of encouragement to both the teacher and pupil. Many of the children have a high degree of perseveration, being slow to transfer from one job to another and answering the question before the last. And yet they find it difficult to focus their attention, even when they are interested in the job in hand. Too many stimuli often obscure the main one on account of the high degree of distractability.

What may be the child's attitude towards his own disability? This is of high importance. Unless carefully handled, the child could come to have a feeling of resentment. He may commence school life with a demanding attitude because every wish has been granted by an enslaved family, but he soon comes to see that he is one of a number with similar difficulties and must wait his turn. Young children when they come to school *feel* normal even though they may be able to see that other people are different. The task is to see that they remain feeling normal by enabling them to feel effective. Let them see that they have a real and useful contribution to make to the group. And whilst allowing them to work to capacity help them to live within their limitations.

Spastic children have few opportunities for social living outside their own homes, although facilities are improving. Normal Brownie and Cub Packs will often adopt a handicapped

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child and there are Post Packs for disabled children. The National Spastics Society organizes swimming groups and other social activities. Without social contacts they become the focal point in their own families and need the give and take of mixing with other children. In the classroom, if left to themselves, the mobile children will choose mobile playmates, but if a stationary child is occupied with a jigsaw puzzle or some similar absorbing occupation he will be quickly joined by others. The less mobile children will play happily together in a group.

The range of intelligence may be that of the normal range, with a tendency towards the lower average and the odd highly intelligent child. Even where intelligence is high the physical disability may be so great as to slow up its functioning, whilst the less intelligent may make faster progress because of advantages in mobility.

The problems arising from these individual differences and difficulties have to be dealt with as they arise. Opportunities for individual learning in a social setting can be provided. It is possible for the class to develop into an integrated social unit, each member retaining his individuality whilst feeling he belongs to the group and has something to contribute. Even the youngest and most disabled can be given these opportunities. Some contribute more on the intellectual side and others on the physical. Children without speech can be helped by those whose speech is normal, those who move about can assist the stationary ones. Often a child with gross physical defect but with adequate speech and mental ability can direct the working out of a project, whilst much of the actual work is carried out by the more physically able. These children are quick to recognize ability in others, particularly if it is lacking in themselves.

Being dependent on parents, teachers and other adults for much of the business of living, some spastic children are anxious to be independent in some way, and if they can help a fellow pupil this does much to boost self-esteem and so prevent that feeling of inadequacy which lowers *morale* even in normal people. The teacher needs to understand the factors which enable even a child with a multiplicity of defects

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to learn, what channels of learning remain, and the way most beneficial to the child of utilizing them. Abilities may be widespread as well as limited. The teacher of spastic children needs to 'accept the child as he is and go on from there.' She must have inexhaustible patience and be ready to give careful, systematic teaching in small amounts, frequently, with much repetition and a constant change of programme. While being careful not to provide too many stimuli at once, lessons must be well illustrated. The use of pictures, radio, films and film strips are indispensable. She should try to discover the child's interests, in young spastic children this is mainly in the home and family, learn to know where the gaps occur in his experience and seek to fill them in. The kind of treatment children are being given by the various therapists (who remove them from the class for this purpose) has to be borne in mind by the teacher. Children must be trained to correct posture and movements.

It is the teacher's job to strike a balance between all these needs in the classroom, and decide how far some may be sacrificed to other worthwhile experience.

Activities for Young Spastics

Among the group projects carried out by young Spastics was a puppet show for parents. The characters were first chosen by the children, each deciding what he wanted to be. The puppets were then made with help from the teacher. The plays were worked out orally and acted by the children and, as they spoke, the words were copied down by the teacher after the third time. Every child had a part. Those with little or very poor speech were given lines which had little bearing on the plot. Each child was able to experience a sense of achievement and felt he was needed for the whole to succeed. The Wendy House with a window the size and shape of a puppet stage was used, and the children enjoyed getting behind this.

Another project carried out, the result of which is now part of the classroom equipment, was a grocer's shop. One of the boys brought two orange boxes to school and the children covered these with wallpaper, using the palms of their hands and fingers for spreading paste

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* * * * *

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over the fairly large areas. These boxes formed the ends of the counter; a piece of wood was nailed across the top, the children helping with this. They then brought empty cartons and bottles from home (the connection between home and school being important for the child). Parents were co-operative, as were the children in other classes, and there was soon a well-stocked shop. The children made individual tickets with prices to put on the goods, whilst the teacher made a large list duplicating the tickets. As none of the children could read at this stage the purpose was matching tickets to the main list as a reading aid. Through the use of this shop, which is a popular activity, they have learnt to read, become familiar with certain number processes, begun to recognise coins and use money (they rarely have the opportunity to do so at home to the extent of normal children), and to experience weighing and measuring. A sense of achievement is felt in that this shop is the result of their own efforts, and gives them a sense of ownership.

A News Sheet is kept and the children write something or make a picture for it when they have something to say. Sometimes it is about what is going on in school, but usually a child wants to record a home incident.

A Nature Table stands in the classroom and although the children can seldom collect speci-

mens themselves, they get parents or brothers or sisters to do so; the teacher contributes and keeps the interest going. A Nature Diary accompanies the table and recordings are made; this is written by the children, the less able copying from the teacher's copy. Individual nature diaries are also kept. Flowers and pictures are stuck into these, or drawings and notes made according to the degree of ability. A budgerigar, a tank of tropical fish and stick insects are cared for by the children in the classroom.

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Words: Their Right Learning

F. L. Combs, Former Vice-Principal of Wellington Training College, New Zealand

A WORD, to be a good word in the mind of its possessor, needs to be saturated with actuality. This is why the novelist crowds his pages with trivial things from shoes to sealing wax that have very little to do with the story, but are real.

Mr. Casaubon's (*Middlemarch*) words were not actual. For him they began in books and he built up for them 'bookish' associations. Absurd as it may seem, the word was the thing for Mr. Casaubon, or, since that cannot be, a pallid substitute for the thing. He was the complete pedant — a verbalist past retrieving. It is therefore not surprising that, fed thus on vocables, he had the dried up soul of a mummy.

He was not in his nature a bad man; still it is a relief to the reader when he dies.

Words, spoken words, come early into a child's life. He is lucky if, from the first, they are warmed by affection; they usually are. He is luckier still if they are spoken musically. The quality of their tones is a thing he appreciates and imitates. He should go on hearing and imitating them for the first ten years. This is the time *par excellence* to build up and extend his spoken vocabulary. Attended to, it will grow apace. A child of this age is fortunate if, in his circle, he has the chance to listen to good conversation — conversation that is lively and pointed and ranges over a big variety of topics.

If folk in his circle, realizing his importance, make a place for him in the conversation he will gain a talent, the benefit of which will be life-long. (School essays, by-the-bye, do not bestow this benefit.)

All the words the child thus learns, being spoken and mastered in their real life setting, will, so to speak, be full-blooded and have a flavour he can relish; whereas words learned pedantically (bookishly) will be bloodless and insipid and poorly comprehended (as in the case of Mr. Casaubon).

Because reading imposes a pedantic attitude of mind on children — recall the *forced* tone of the little shepherd boy who read to Pepys — children should not 'start' reading till they are ten. For one thing, rightly guided, they will have plenty to do to acquire ambitiously a copious spoken vocabulary. For another, one does not want words impaired for them by a loss of savour. And one certainly does not want reading made dry and lifeless by being made mechanical, with the attention painfully focussed on their form to the neglect of their juicy essence, their significance.

What then should the child of this age do? If he goes to a school — let us hope a small neighbourhood one — it should be a talking school. As before suggested he and his mates will be drawn out by a good grown-up talker. (Good? She will need a wide vocabulary, an expressive and attractive voice; she will also need to be graceful, free and effective in her gestures, and, if possible, idiomatic.)

Much of the time in the school will be taken up by oral periods. There will be discussions of things interesting to youngsters and the scope of the pupils' curiosity will be widened and deepened and his affections made both more dynamic and more refined. An abundance of pictures will play their part in these, let us hope, animated discussions, nor would it be amiss to have a small zoo of pets close by (youngsters are perhaps more humanised by pets, well tended, than by grown-ups).

The discussions will be supplemented by stories — a good teacher under these conditions will be a superb story-teller. Some stories will be told and many read, and there will be (i) telling back of the stories (ii) dramatizing them,

striking for this purpose while they are kindled to a glow in the imagination.

This story-telling could go on under wise supervision, to the making up and telling, by the youngsters, of stories. One thinks of the little Copperfield, really Dickens, extemporizing in the dormitory at Salem House.

If, as I have advocated elsewhere, the children have been going out to work in field, factory, shop and workshop, there will be sessions given over to the comparing of experiences. During these sessions laughter will be most welcome, but it is too much to expect that all teachers, however good, will be humourists, at any rate at the start.

Count some of the gains up to this point.

- (1) The child will be the possessor of what is for his age a well-stocked vocabulary of which all the words are alive. Having learned by speaking he will, according to the degree of his ability, be a good talker, with a ready command of the words he has picked up.
- (2) He will have been rescued from that pedantic process of learning to read whereby the best fruits of the most gifted imagination are often made repugnant to a young mind.
- (3) Without grinding at them, he will have begun to know and to like some of the finest passages of prose and verse in his mother tongue. Scraps of these he will have, in play, begun to learn by heart.
- (4) His ear and tongue will have started to acquire a taste for choice expressions well-spoken, but it is to be hoped that his sense of lingual fitness has not become critical. That way priggishness lies.
- (5) In oral intercourse, if properly handled, he will be able to say his say about things that interest and concern him without self-consciousness, for his speech education is also a social education.

(Far from his adult tutors putting away childish things they will know that these are the things of most consequence, as more profoundly affecting the personality and character than anything that will occur in adolescent or grown-up life. A wise-minded grown-up society will give most thought and effort to its young).

Now, at ten, the child begins to learn to read. If his teachers make mistakes they may blemish his mind (and brain) for life. The millions of correlations between the brain cells are most delicate and susceptible. That we rough-house the mind without much scruple, treating it more

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crudely than the muscles, does not alter the fact. That most of us read so poorly, whether aloud or silently, ought to teach us something. One proof that we are poor readers is the feeble stuff, often trash, which we read. Another is that writers with a gift are not in demand in our press.

Taught at five, reading bristles with difficulties. Teachers themselves are always seeking a method in which they feel confidence. Often the methods they have resorted to have been preposterous; 'phonics' is probably the worst.

Taught at ten, there are various ways of making reading easy, agreeable and effective. Effective? A good reader's mind will imbibe the flow of imagery, feeling and thought that the printed lines should convey. Various ways? Here is one. The pupils learn their letters and a few dozen words much in use. In spite of our awful orthography they get a loose idea of the correlation between letter, sound and utterance. Then they are given copies of a story or verses they have liked very much. Here and there there are passages which, because the idiom is

delightful, they have greatly relished and half memorised.

They read this story or verse to the teacher's pattern which is animated and adorns the text with the graces of feeling, tone and gesture that make it a work of art. They read it more than once, indeed till it is partly memorised. Then time is made for questions during which the dreadful orthography is not spared. Next (as now) individual readers tackle paragraphs of the story. Then there is a game of word finding. It is followed by collecting groups of words of similar spelling.

cat - rat - hat - bat - etc.

black - sack - snack - rack - etc.

face - grace - trace - mace - pace - etc.

The utterance of all the words is such as to do justice to their phonetic qualities. This lesson is repeated as often as needful, maybe three or half a dozen times; it lasts five to ten minutes. The next lesson is a story which uses a good many of the same words as the first. It begins with a word hunt which seeks out these words. Then it proceeds as before.

Both the stories can be dramatised and then, perhaps with blackboard help, the stories can be printed.

IF I am asked, do I put reading (and writing which I have not discussed) second to speaking, I admit that I do. I think it is of far more consequence to speak well — freely, with just emphasis, and with dramatic verve — than to write and read well; but in this literate age (and one hopes) an age soon to become literary, I would be the last to minimize the value of reading and writing. Only they come very much later than oral speech and are, so to speak, its offspring.

It will be found that children waiting till ten to learn to read will do in weeks what, if they begin at five, takes years; and — the great gain as I see it — their reading and their speaking will be free of the slightest blemish of pedantry.

Here we should consider the sort of books to be read with profit. A person who has favourite books, a score to a hundred, that he gains profit from reading and re-reading, has, in the ultimate sense, learned to read. Most of these are what Milton with truth and fervour called the precious life-blood of master spirits. They transmit something as nearly divine as the human soul can attain to. Many of them are shared but the total list is different for each man, and they yield the biggest harvest in re-reading. He who has not acquired the habit of re-reading has not half learned to read. This is what the sagacious Bacon means by chewing and digesting books.

As regards this kind of reading in depth, Thoreau says things absolutely apt, though puritanically uncompromising:

A man will go out of his way to pick up a silver dollar, but here are golden words which the wise men of antiquity have offered and yet we learn to read only as far as Easy Reading, the primers and class books which are for boys and

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beginners, and our reading and conversation and thinking are all on a very low level, worthy only of pygmies and manikins . . . We are a race of tit men and soar but little higher in our intellectual flights than the columns of the daily paper. (*Walden - on Reading*).

Ahead of scholars not prematurely subjected to the killing frosts of pedantry lies a course of reading that will stop only at the grave. In their teens these scholars ought to be filling scrap books with choice passages they only 'quarter comprehend.' This scrap book will increase and improve as they mature and gain in understanding. Soon each will begin without haste to get together his personal library. To a good library he will go to confer, consult and discuss with librarian tutors who know their job and think highly of it. Here will begin the course of silent reading that will last a life time. Much of it will be on subjects special to the reader. Much of it should be critical and aimed at enlightening a public only to be satisfied with what is best in literature and art.

Will this time ever come? Slowly during the last generation signs indicate that it is on the way and that beside a breed of sinewy footballers we may be going to breed a race of athletic readers and thinkers, — wanting the best and prepared, when necessary, to put forth arduous efforts to get and ingest it.

The Year book of Education 1956. Joint Editors, Robert King Hall and J. A. Lauwerys. (Evans Bros. 63/-).

This Year Book is concerned with the relations between education and economics. It faces the fact that education costs money, (which really means material resources and labour), and asks the basic questions 'How much education can a society afford?' and 'What use does the society make of its educational expenditure?' Since we still do not live in an age of plenty, and opinions differ very much over the quantity and quality of education required, this becomes largely a question of adjusting competing claims for limited economic resources. Hence the four main sections of the volume deal with the demand for education, the acquisition and distribution of resources, the problems of management and the socio-economic consequences. These involve many subsidiary and tricky topics such as the relations between private, religious, and state provision, the tax system, fiscal management, equality of opportunity and the payment of teachers. The field is wide, and even so it is only one aspect of education and there are drawbacks in regarding the abilities of children as commodities which can be bought and sold, or in attempting to measure in terms of material goods the return on an investment in learning. But more of this later.

Inevitably, with the development of complex and densely populated societies, the demand for education became greater than could be provided by private agencies. Inevitably the state became the main source of educational provision, and will always have regard to the training of its citizens for the purposes of every form of national effort. This organization of human ability has become an obsession in large modern industrial societies. This is perhaps why one of your reviewer's students recently stated in an essay, 'The modern ideal is an industrialized community on the largest possible scale, competing with the rest of the world for power, wealth, and luxury.' One is glad to say it is not everyone's ideal. But however that may be, this Year Book provides, among many other topics, fascinating evidence of the use of education in the struggle for industrial and economic effici-

Book Reviews

ency. Of course the majority of chapters are only indirectly concerned with the competitive element, and are dealing with the process of spreading opportunity for human welfare and personal development under the world's changing social conditions. Thus while, on the whole, one is encouraged that many good and noble ends are being pursued through the rough and tumble of political and economic means, there remains an underlying impression that the desire for sectional or national power is an extremely strong motive behind educational change.

As a consequence of the complex economics of advanced technological societies, the majority of the contributions come from the United States and Great Britain. Of the great powers, the Soviet Union was obviously less forthcoming with its information. Yet the less advanced countries are not neglected and there are chapters referring to conditions in British Colonial territories, Latin America, Morocco, Iraq (nomads), African tribal society, and a most interesting study of peasant society, which, one is surprised to learn, still constitutes three-quarters of mankind. There is also a group of historical studies, including a valuable account by Dr. Hans of how national education in Europe financed its first steps by the primitive method of confiscating the wealth and property of the Society of Jesus. Reference can only be made to a few of these varied and mostly excellent contributions, and preference has been given to the articles on Britain and the U.S.A. since these are central to the themes with which this volume is concerned.

With regard to conditions in this country there are four key chapters which between them give a very good account of the social needs, the methods of raising resources and the distribution of resources, which lie behind our educational system. The first is by Brian Holmes on 'The Reform of English Education under the 1944 Education Act.' This is a startling exposition of the inadequacy of our society to meet its post-war social demands, or to achieve anything like the progress which seemed to be promised by the 1944 Act. These problems can be looked at from two sides, and Mr. Holmes chooses, on the whole, to be

pessimistic, (or should it be realistic), though he will admit that much has also been achieved. It seems nevertheless true that we have failed to re-structure our system as much as we might have done to meet new economic needs for skilled manpower; that the under-development of our secondary and further education means that our educational middle class is far too small; and that our schools are failing to meet the demands of the parents. This last point is interesting, and leads to the suggestion that the re-introduction of fees might be a device for gauging public demand. Mr. Burston also discusses the question of parental demand and compares it with society's demand in his article on 'The Incidence of Taxation and of State Provision.' He suggests that through private enterprise the parents may get what they want but not all they ought to have, while the state may not satisfy the parents nor even be efficient in the allocation of its own resources. He therefore thinks that a possible compromise might be to finance education by a composite charge, in part a tax falling on all, and in part a price falling on the user. A. T. Peacock and J. Wiseman also write on 'The Finance of State Education in the United Kingdom.'

They demonstrate that parents in lower income groups, i.e. under £500 a year, only pay about 60 % of the cost of their education through taxation and rates, and they are in effect subsidized by the upper income groups more particularly at the top end. These writers then develop the same point over fees, by suggesting that while education must inevitably be subsidized this might be done by providing a direct grant to individuals, leaving them free to spend their educational resources as they think fit. The maintenance of the maximum freedom of choice is an important principle in a democracy, and this is supported by the views of Jean Floud and A. H. Halsey in their chapter on 'Education and Occupation,' the fourth of the contributions to be mentioned on the English situation. This is an excellent and precisely written account of the relations between the kind and length of school life and vocational and social mobility. These authors declare that a high degree of free, individual movement within the social structure is 'both a cardinal principle of policy and a condition

of survival for the Welfare State.' This means, basically, freedom to choose one's occupation, but it also implies a freer educational choice since the two are so closely linked.

A few comments with regard to the U.S.A. It is interesting to find such a concern for educational opportunity even in such a wealthy country. This is referred to in several places. For example in the rural areas there is a patent disparity in wealth among the states. This is one of the reasons for a demand for Federal Aid. This leads to a religious problem which reminds us of previous conflicts among ourselves. Roman Catholics comprise over 16% of the population of the U.S.A. and while it could be claimed that Federal Aid should be the right of all children, yet the whole tradition of the American Constitution would be against subsidizing the church schools. Again it is interesting to find the Americans in conflict over the aims of education in relation to economic success. Dr. Bowden discusses the problem of 'Industrial Societies: Education for What?' He concludes that 'education for what?' remains the crucial unanswered question of industrial society. If the question is taken to mean 'What values and means to happiness can education provide?' he gives little consideration to it. He did, however, clearly answer the question 'What is the consumer of education buying?' The answer is a good job and a high income. This is illustrated by some bold charts, the only visual aids in the whole volume, with such heavy type titles as 'The cash value of the degree. It increases with age,' and 'How business pays graduates.'

Clearly it was right for this Year Book to keep to its theme and concentrate on the inter-relation of educational and economic problems. In fact it does so at too great a length, with a certain amount of repetition, and quite a lot of it will be considered impossibly dull reading by anyone but the particular specialist concerned. It is a little disappointing that more reference was not made to the non-economic aspects of education, if only to distinguish clearly the part they play in their relation to the main theme. It is surprising to find in Chapter One on 'The Religious Tradition' the statement (p. 31) 'Thus in its essence education is an economic phenomenon.' Now the religious demand for

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education was one of the earliest and has been linked with the demands for wisdom, culture, scholarship and disinterested learning, which have developed with the growth of civilization. None of these can, in themselves, be called economic demands except in a very loose sense. True they all have to be paid for, but they satisfy non-economic needs, that is they are not demands closely related to the production and distribution of material goods, nor are they pursued in order to meet the needs of industry or commerce. There is a tendency in the modern world, detected throughout this book, to think too much in terms of a material return for a material investment, and, for example, to seek a relation between education and the national income. It is granted that the editors, in their various introductory remarks do, very occasionally, try to warn us against the inherent cynicism and worldliness of such attitudes. We need to be reminded that education is more than something to be weighed and measured, costed, transported and consumed. Education is a human right, and the over-production of intelligence and artistic culture

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should never be feared in any society. In a free society it is to be hoped that people will always spend some resources on allowing the mind and spirit of man to develop as it will, without attempting an exact measurement of the return for their money, and will be prepared to love and live what they conceive to be the good life without counting the cost.

A. K. C. Ottaway

Soviet Youth: Some Achievements and Problems. Excerpts from the Soviet Press, edited and translated by Dorothea L. Meek (Routledge, 28/—)

There is at present only limited opportunity to observe at first hand the life and institutions of Soviet Russia. This is a pity, but we must be all the more grateful for compilations like those of Mrs. Meek, based on wide and scholarly research and attempting objectivity in a field where it is notoriously difficult. She has assembled articles, short stories, correspondence and other documentary material from more than a dozen Russian periodicals and newspapers, in order to illustrate some of the problems and achievements of

Soviet education, especially in its most recent phase, and also the attitudes and aspirations of the young people of today. Her selection brings out very well the idealism of the devoted few, and their hard struggle with poverty, backwardness and the manifold limitations of human nature. Though her literary sources are inevitably more 'official' than one would wish, the harsh realities of Soviet life are not hidden, and there are many unexpected human details.

One is made aware of the high ethical demands made constantly and insistently of both child and teacher. They are perhaps too high, or so they seem from our own cultural perspective, involving as they do a degree of social control that one associates with the stricter and more closely-knit religious communities. It is 'the strength of the community' which is invoked to bring deviants back into the fold.

A meeting of school-children (called by a teacher) is used to persuade a girl from a broken family to stay on at school rather than join her father and lead a 'gay life,' which includes boating, concerts and a photographer who keeps taking her photo and who says that she is beautiful. To us this is an ethos both strange and severe, but I think we may envy the buoyancy of those who are carried along on its group enthusiasms.

The conformist with Soviet ideals is flanked on one side by those who persist in getting married in church or (in the Eastern republics) keep their wives in Yashmaks, and on the other by those who are lured by ice-cream, flashy ties and, for their children, back-stairs promotion up the occupational ladder. Apart from such manifest deviations, there is the universal tendency, known in all societies, to leave the job to other people, to contract out of social obligations, to give less than one's best. It is in overcoming these tendencies, one suspects, that the group-ethic of Soviet youth is especially successful.

Mrs. Meek has divided her material into four sections, dealing with pre-school education, school age work and leisure, the young worker and student, and the young married woman. To each of these sections she has written an informative introduction. Her approach is sympathetic, without being biassed, and one can only be glad of such an attitude

whatever the vicissitudes of de-Stalinisation and re-Stalinisation. This book should help many people, especially educationalists, to a better understanding of the Soviet idea and its moral evolution. *Charles Madge*

Finding the History Around Us. **Islay Doncaster.**

(*Basil Blackwell. 17/6*)

This excellent book is a sort of manual of historical field-study; it is addressed to teachers and to the general public, is neither popular in style, easy-to-read, nor entertaining; it is modest, constructive, and economical of subject-matter.

The last-named quality is noticeable because, so often, the author presenting a wide field to the layman will leave nothing to his imagination; through real enthusiasm or real vanity, he offers every scrap of information, every possible suggestion. Mrs. Doncaster, true to her intention of showing her readers how to find things out for themselves, offers guidance in six chapters on six subjects and on sources and teaching in two appendices. Not a word is wasted, neither are there any of those tiresome suggestions of 'Things to do'.

The six chapters are entitled... 'Archeological Evidence of Pre-history', 'Archeological Evidence of the Romans', 'Castles and Country Houses', 'Church Buildings and Furnishings', 'The Village', 'The Town'. I must say I am tempted to copy out the chapter headings and leave it at that, but I refuse to be so influenced by Mrs. Doncaster's economical genius. Let us take one chapter at random, 'Church Buildings and Furnishings'. As with the other subjects, we are referred to local examples, and local sources of study such as The Museum and Library, Parish and other records, literary references, maps, old pictures; are shown how to fill gaps in our study with relevant material from elsewhere; and encouraged to chat to the older inhabitants of the area, and learn from them.

We are told: 'Parish Churches are the most common Mediaeval buildings which exist, yet they are the most difficult to imagine in use in Mediaeval times... some knowledge of Catholic ritual and of the sources quoted... is necessary so that details which survive in the buildings should not be missed'. Fountains Abbey, Canterbury Cathedral, and Luton

Parish Church are used as subjects of detailed study. From these buildings, and from Chaucer, Langland, illuminated manuscripts and Abbey records, we see the Cistercians at Fountains, gradually forsaking their vows of poverty as their wool trade made them rich. We see, from the Cathedral, the Bishop starting on his round of inspection in the diocese, and pilgrims crowding round Becket's shrine, where now the mark of their knees is all that remains. Modern pilgrimages are called to mind, both here and abroad. Then we discuss the Parish church, and among other things the Churchwardens' Accounts of Luton for 1559 are quoted '...For Whiting (*sic*) 12d...' in furtherance of the Act of Uniformity. At the end of this chapter we have lists etc. as follows:

Some Objects from Mediaeval Churches to be found in Museums, Mediaeval Features to look out for in Church Buildings, a Brief outline of Architectural features in churches (illustrated at the end of the book with a few drawings of openings and vaultings) and a Bibliography.

Every chapter is thus arranged, giving either in the text or at the end in list form both authority and source of information, instructions how to find it, use it or have its information made available, and deductions drawn. The method of the great Pitt Rivers is accepted from the start and comparisons freely used. For example, the Maglemosian fire-making material at Star Carr is compared with that used by the Yaghans of Tierra del Fuego in recent years (quoting from E. L. Bridges *The Uttermost Parts of the Earth*, a book which could be more widely known).

The second appendix, 'Some suggestions for work with children in historical buildings, sites and museums' is invaluable. Practically the only *comment* in the entire book is here concerned with the museum lectures still occasionally listened to on school visits, when, the author says, 'the children are being asked to remember, not to find out'. This puts the whole aim of the book in a nutshell. 'Before a visit is undertaken the teacher will want to go to the place to find out what is available'. This is followed by various good suggestions on planning the visit, the use of work sheets, plans, preparatory lessons. Her main point is that the

visit should be used to develop or illustrate some school work in progress.

The first appendix, 'Suggestions for starting to collect historical material' tells students how to find the various sorts of records; which are likely to be readable; which are likely to be published or translated, etc.

The illustrations by C.C. Doncaster are extremely good.

One or two minor errors could be cleared up in another edition. Windmill Hill is in Wiltshire, and to say it is on 'the South Downs' indicates Sussex to many people. The burial at Sutton Hoo surely contained no remains? The king thus gloriously remembered was thought to have been drowned elsewhere. 'Rustication' (glossary) according to Bannister Fletcher means the whole tooled face of the stone, elaborately roughened, not only the sunken edge. While the meaning of 'Archeology' given in the glossary does not tally at all with the word as sometimes used in the text.

Rhoda Dawson

Erziehungsschwierigkeiten und ihre Ueberwindung. Jacques Berna. (Verlag Hans Huber, Bern und Stuttgart. Francs: 19.80)

A disturbed relationship between husband and wife not only provokes conflicts of loyalty in their children, but produces behaviour difficulties, scholastic retardation and so forth later on. Can we understand such children's problems? If so, is there a way to solve them? Mr. Berna, a well-known Swiss psychologist, describes the problems of the under fives as well as those of adolescents, and suggests practical remedies. He stresses the importance of parent-child relationships. He pays particular attention to the influence of con-

scious and unconscious reactions which frequently result in faulty relationships. By clarifying these, partly through a series of case histories, a way for a better understanding is opened. The last chapter of the book deals with play and the therapy of play. The author introduces his personal approach to this technique.

Since emotional disturbances in children and adults are frequently a result of repression, Mr. Berna aims to give the child ample opportunity of bringing these repressed feelings back to consciousness. This is of course not a new theory. Nevertheless, his approach is an individual one: he establishes a rapport with the child by playing the part of a simple and clumsy fellow who can never achieve his aims. The child sees, as if he were gazing into the looking-glass, that he is not alone in his frustrated aims; there is another (Mr. Berna) who is also in trouble. Because the child feels absolutely equal with this simple fool, this clown, he overcomes more easily his initial nervousness or anxiety. This approach of Mr. Berna's could be a complete failure if it were adopted in too general a fashion or copied mechanically.

Mr. Berna mentions especially those children who are suffering from a so-called 'Spielstoerung' — inability to play on their own initiative. In order to support such a disturbed child, the therapist should go down to his level, thus forming a unit between the child and himself. If he can achieve such an integral relationship, the therapist can provide a valuable contribution to the building-up of the child's ego.

The author successfully avoids the use of psychological jargon. He presents his ideas systematically and comprehensively without wearying

the reader. The book is a thoughtful and stimulating one and of especial value to parents, teachers and to all who wish to acquire sound information about the upbringing of children.

Henriette H. Meyer

Humpty - Dumpty Magazine.

November-December issue 1/9, 100 pages. Published by John S. Challoner. Available from all newsagents, or Childhood & Youth Publications, 282 Vauxhall Bridge Road, S.W.1.

This magazine is a very good one, mainly for children aged from five to eight. Those who cannot read can enjoy the many activities, and have the stories read to them. The ones able to read will enjoy doing so. The main merit of the magazine is indeed the activity part; colouring in, cutting out, songs, games and puzzles. There is plenty to choose from and each child can find fun after his own taste. For the child of to-day whose enjoyments and recreations are mostly passive (radio, T.V., the cinema) it is a real need to have opportunity to do something for himself. I think this little magazine will fill this need.

Barbara Lovas

An old friend in Hungary

The former secretary of the N.E.F. in Hungary (the Section has not functioned since the war) would be glad of an occasional food parcel to help over the present difficult time in Hungary. Will any members who can spare a few shillings for this purpose please send to Miss Clare Soper, 1 Park Crescent, London, W.1.

News from Pakistan and the ENEF Annual Report have been held over to April for lack of space. Ed—.

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THE NEW ERA

IN HOME AND SCHOOL

Religion and the New Education

Wyatt Rawson

The Origin of the New Education

THE new education grew from the realization of two facts: that the education of the past was quite unsuited to modern conditions, and that there was in every child a creative ability which was being stifled by authoritarian methods. It felt that the old-fashioned school, with its imposition of rigid habits suitable only to a static and unchanging society, worked against the readiness of the young to adapt themselves to new circumstances and fresh moral demands, while the creative abilities and insights of the child were given little opportunity for use or development. The founders of the Fellowship expressed this realization at Calais in 1921, when they declared that education 'should preserve and increase the spiritual power in a child', and 'should ensure freedom for the child's spiritual faculties'. If we substituted the word 'creative' for 'spiritual', this formulation would probably meet with agreement in most new education circles to-day.

The First Period: Freedom

As the work of the new education developed, other factors came to light. Starting with a belief in the child's creative ability, some pioneers began by granting what seemed to them complete freedom to the child, not realizing that children left to themselves are far from free, since they remain a prey to unconscious wishes and fears with which they are unable to deal. As a result, these pioneers were forced to recognize the limitations of such freedom, and realize that this was not the way to secure the release of the creative powers in the child. Nevertheless, these experiments revealed that the artist exists in all children.

As the new education movement grew,

emphasis was laid on methods that would allow children to use their own initiative in learning, and even to share in the running of the school. Interest in the findings of the new psychology became widespread, and it was realized that the school curriculum was taking no account of the natural development of children's interests and of their intellectual, emotional and moral powers. 'Maladjustment' was studied, and for a while proper adjustment to the demands of society and of the school came to be thought by some the chief aim of education.

The Second Period: The Influence of Society

This period did not last long, for as soon as society itself was studied, with its effect on parental attitudes and school practice, it was discovered how often that effect was harmful and how greatly society itself was in need of reform. Thus new educationists were led back to the original thesis of the early reformers, who asserted that a new and more harmonious society had to be created by the reform of education. But it was now clearly recognized that the adult must be transformed if the desired transformation of the child was to be achieved.

The Third Period: The Adult's Freedom

A new period of thought began. At the International Conference at Cheltenham in 1936 the nature of freedom was reconsidered and, for the first time at an N.E.F. meeting, there was a discussion of religion and its relation to the freedom of the spirit. After the last war this re-orientation of the Fellowship proceeded rapidly. The problem of how to change the attitude of teachers and parents, of how to release them from the conditioning of past fears and habits and make them free, took first place in many

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people's minds, and to some it may have seemed as though concern for the child had become of only secondary importance. This, of course, was not the case. But a recognition of the tremendous power which the educator, whether parent or teacher, exercises quite unconsciously on the child, has made it clear that it is not enough to educate parents and teachers in new methods or a new approach, but that they must be helped to transform themselves within, so that they shall no longer unconsciously reproduce the old authoritarian and loveless ways of dealing with children which have tended to limit, if not maim, the spontaneous and creative powers.

To-day: Techniques of Adult Education

This then is the situation to-day. Since the last war N.E.F. conferences, national and international, have tried out methods of re-establishing the creative ability of the adult with the aid of closely knit groups. Group modelling, group poetry-making, group painting and dancing, were found to have curative and inspiring results, leading not only to a more intuitive and direct understanding of the child in relation to his classroom group, but also to a freer and more creative attitude on the part of the teacher.

Another technique was tried out internationally at the Utrecht conference last summer, where problems of education were discussed in small closed group meetings in conditions of informality and freedom.¹ Where these groups functioned well, participants became conscious of their own pre-suppositions and of the

evolution of their own impressions, judgments and attitudes. They then no longer operated unconsciously, but were able to look at a question without the preconceptions and limitations set by the small area of each one's immediate experience, so being freed to use the creative powers in considering the problem. But a fuller discussion of this technique must be reserved until later.

The shift in emphasis now obliges us to face the problem of how to preserve and increase the 'spiritual' or creative faculty in man. The field is no longer confined to the life of children, but has been widened to include us all. This is fundamentally the field of religion, if by religion we mean the attempt to free ourselves from the mechanical and compulsive, the distortions of reality and behaviour, through identifying ourselves with the creative centre within us.

Here we tread on delicate ground. For just as the word 'love' means different things to different people and possesses in itself a variety of significations at different levels, so too the word 'religion' is subject to a host of varying interpretations. It would be wise, therefore, to indicate at once the sense in which we are using it.

What do we mean by Religion?

First, we are not in life in order to be religious, as though the Supreme needed our support; we are here to develop, to move towards that higher self which we would like to be, and feel that in some sense we already really are. Religion in fact is a means for the progress of souls, not an outside authority to which we must bow.

But if religion be a means, what is its purpose? The answer of all the higher religions is unambiguous. Whatever else it may help to do, it will help us to love. The power to love is necessary to life. If we do not possess it, if we seek for power alone, we raise up in ourselves and others forces of hatred with which we cannot cope. Hatred is soul-destroying and puts an end to all possibility of growth. Of course, if this ability to love were not born in us, if a spiritual and religious drive were not present in the unconscious, no human process would create it. But psychologists know that it is there.

¹ See the reports of these meetings in *The New Era*, December 1956

Marion Milner, in her article in *The New Era* of January 1956 writes: 'Freud . . . is concerned fundamentally with the growth of the power to love'. And Dr. Bowlby at Utrecht¹ spoke of a 'morality innate in children', adding 'Beside original sin there is original goodness, which if given favourable circumstances will gain the upper hand.' Let us then say that the object of religion is to help to create these 'favourable circumstances'.

The Need for Growth in Love

Let us now consider more closely the need to grow in love. Dr. Bowlby in the article just mentioned declares that 'parents must give the child love and security', so that he can meet the inner conflicts to which he is inevitably subject. Yet, as he goes on to say, parents have conflicts of their own and may carry over from the past a load of guilty feelings, making them unreasonably intolerant of faults like their own which they see repeated in their children. How then are they to provide the necessary love and security? It will surely need some self-transformation.

Similarly, the teacher knows how easily a child whose attitude or actions he resents may spoil his relations with a class. Sometimes he can see the child as he really is and overlook his obstreperous actions. He gets a glimpse of the frustrations and fears that lie beneath. His imagination can then set to work to find a point of contact with this hidden self and help to release the child from his fears and overwhelming emotions. But this is only possible if the teacher remains untroubled by his behaviour, if he is strong enough — loving enough that is — to see beyond the child's immediate, habitual reactions to his fundamental needs.

It may be that an apparently well-behaved child is merely docile because he is apathetic, and that modern methods of education will bring him to life. If this is so, the release is sure to cause an explosion of aggressive feelings due to the past. This constitutes a much healthier moral condition than the original apathy, but such aggression needs careful handling. Only a teacher who is emotionally free will have the

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necessary patience and understanding to help the child work through the aggression, at the same time refraining from any aggressive display on his own part. If he can do so, the release will come and the child's natural creative powers will once again take control, receiving the energy which has hitherto been expended on negative forms of action.

The Way of Religion

The problem is: how are parents and teachers to gain this inner strength? A survey of the higher religions suggests that they provide a practical way of helping us to do so. A medieval mystic formulated it in six Latin words: *spernere mundum, spernere sese, spernere nullum*, — the way is to reject the world, to reject oneself, to reject no one. First we must abandon futile attempts to force our will upon the world in order to satisfy our ambitions and desires. Then we must look within and discover what we are really like, with all the faults, failings and disagreeable tendencies we so dislike in others. Finally we must give up hating and condemning altogether, and not even reject the self we have just learned to despise. Each step leads to the next, and we cannot arrive at the last without having passed through the other two. Contempt, hatred, rejection — these obscure reality and temporarily nullify our creative powers. To abandon the distorting glasses of our own selfhood, to learn to understand and wonder, to see and not to condemn, is the way of religion and the law governing the progress of souls in this world. In Luke's Gospel we read: 'Judge not, and ye shall not be judged,

¹ See *The New Era*, November 1956

condemn not, and ye shall not be condemned, forgive, and ye shall be forgiven.'

Modern psychology has reached the point where it acknowledges this insight. To quote again from Marion Milner's article: 'Psycho-analysis has become increasingly concerned with the change in character and growth in stature which seem to have as their starting point those moments when the patient is able to look at his sins, defeats, weakness, without trying either to whitewash or to alter them... They are in fact moments in which hopelessness about oneself is accepted; and it is this which seems to enable the redeeming force to come into play.' Then '... the ideal and the actuality seem to enter into relation with each other and produce something new'. The creative power, which is the redeeming force, comes into play.

The Two Fundamental Attitudes in Life

Religion is an attitude which affects the whole of life; but it is only one of two attitudes. On the one hand we are perpetually engaged in altering the world, in making a place in it for ourselves, or in trying to mould it nearer to the heart's desire (and in the word 'world' are included all those persons and things with which we are in contact). This desire to alter things and people feeds incessantly that most primitive of human desires — the will to power.

On the other hand, in moments of spontaneous happiness and joy, we accept the world as it is; we marvel at its beauty and rejoice in the friends we have and the kindness and love we receive. We have no urge to change it or them. We love and that is enough.

'Heut ist mir alles herrlich; wenn 's nur bliebe!
Ich sehe heut durch's Augenglas der Liebe'
(Goethe)

('To-day all seems glorious; would it might
[stay so!]

To-day I am seeing through the eyes of love').

These two attitudes, the one of purposeful activity and the other of detached enjoyment, are opposed and appear incompatible. They constitute the two poles of our inner life and rest upon its two ultimate drives — the desire for power, and the desire to love and be loved.

But, like all such opposites, they are indispensable to one another, and the art of religion is to link them together in a way that will subordinate the first to the second, making action depend on love.

How these Attitudes Develop

Let us follow the growth of the child and see these attitudes develop. The tiny child, as soon as it becomes aware of a world apart from its mother's breast and the needs of its body, is all eyes and ears. The first time it sees the sun rise, how it gazes in astonishment and fascination! Like Blake, it makes no comparisons and sees 'no round disk of fire somewhat like a guinea, but an innumerable company of the Heavenly host crying "Holy, Holy, Holy is the Lord God Almighty"'. Its contact with the outside world is direct; it sees and watches. There are at first no memories and no comparisons: nor is the child concerned to do anything with what it perceives, but only to explore its reality in every way possible. Neither does it make a great distinction between things and people. Both are to it, if we may use Martin Buber's word, a 'Thou', the living and wonderful expression of a living and marvellous whole which it meets with the whole intensity of its being.

In this first attitude of wonder lies the main-spring of both religion and art. For they are one in this forgetfulness of self and complete absorption in the unique quality of what they experience. The sculptor Rodin wrote: 'Art is the surmise of all that, in nature, does not fall within the domain of sense, — of all that immense realm of things which neither the eyes of the body nor even those of the mind can see; it is the impulse of our consciousness towards... unlimited knowledge and love.'

And Beethoven once said: 'Every artistic creation comes from God and is only related to man in so far as it is a witness to the action of the divine in him.' This action starts with the first wondering gaze of childhood.

Later, self-consciousness is acquired and the world of wonder tends to be obscured. But the adult, lacking understanding, may often hasten the process before the child is ready. A little

child of fifteen months was pushing a cart before him with enormous delight, when an adult called out: 'Look at John! Isn't he a clever boy!': so others come out to watch. John looks round, falls and begins to cry. He is picked up and set again behind the cart and shown how to push it; but the fun has gone and when he tries again, it is only half-heartedly. He is waiting to be watched and praised: the ego is being born.

But the child's capacity for wonder can remain unspoiled if the adult avoids clumsy interference. A little refugee boy rose in the middle of his mid-day rest and went into the playroom with an intent and lovely expression on his face. The teacher was about to call him and tell him to lie down again, but refrained. He started to dance rhythmically and with beautiful poise. The improvisation lasted for five minutes or more, during which the adults watched entranced. Then he stopped and went to lie down again. The ego, with its self-consciousness, had remained asleep.

The re-awakening of the spontaneous in the adult has remarkable therapeutic effect as has been demonstrated in the dancing school run by Professor Laban at Weybridge, in the painting groups of Mrs. Cannon, and in all the group-work that has taken place at the Fellowship's conferences in recent years. The spontaneous has been allowed to arise once again from the unconscious and find expression in the conscious world — Galatea come to life. It is not yet real art as it has found no collective and conscious mould. But it is the first movement of the creative centre within and to some it is experienced almost as a rebirth. Is it not the opportunity for such direct spontaneous elaboration in bodily action of the deeper processes of the unconscious that is so often lacking in our schools? This is as necessary, if not *more* necessary, for the all-round development of the intellectual boy and girl at the grammar school as it is for other children.

But to proceed with our description. By the age of three the new world of purposeful action is becoming paramount. There is no need to describe the increasing insistence of the young child upon 'I' and 'mine', as it seeks to mark out its ego from those around it; and this

development is aided by the conquest of speech — one of the essential tools of man. But the differentiated ego itself is another such tool — a sword we have to forge in the furnaces of life in order to find our place in the world. But this tool should not be mistaken for the self.

With this development, what we perceive is no longer treated only as a 'Thou', a wonderful and unique creation, but as an 'It', a thing or a person to be fitted into a pattern of our own that we seek to realize in the external world. This is natural and right.

In later adolescence, when we fall in love, the ego with its demands is inevitably involved, because desire is aroused and the beloved may become a means of self-aggrandisement or of self-satisfaction. But the self-abandonment, the self-surrender — without which no one can properly be said to be in love — is proof of the capacity to forget the ego and its selfhood, and to live fully in the moment of wonder.

The Two Attitudes Shown in Group Work

It is of interest to notice that in the group work at last summer's N.E.F. conference, to which we have already referred, we find these two attitudes clearly represented. Some came to the group hoping for practical results. They wished for an exchange of experiences and opinions which would lead to the drawing up of resolutions, or at least schemes of action, which would improve parent education or teacher training. They chafed at the vague generalities and long personal explanations to which the group was subjected while its members got things off their chests and came to know one another. Their aim was legitimate, but it was not the only one being pursued. The permissive character of the leadership of the groups allowed a different objective to emerge. This was the desire to meet other members of the group as full personalities, as wholes, and see how they had arrived at their views, and even watch them modifying them in the process of group work. Fundamentally this was the desire, whether recognized or not, to meet one another as persons, by-passing the expression of stereotyped views and the clash of individual opinions and calling out in each the creative

insight so often overlaid either by self-centredness or by fear.

Of course, some older members thought there were many people in their group from whom they could learn little or nothing, and on the plane of the immediate, of the practical life, they were no doubt right. In consequence they were not ready to treat such people as 'Thou's'; they could not look at them with the wonder of childhood, as unique expressions of life with their own background of experience and their own approach to the world. Had they done so, they would perhaps have seen that everyone has something to give, even to the most experienced person.

Another valuable aspect of such groups, also missed by those who thought only in terms of immediate practice, was their therapeutic character — a therapy of which we are all in constant need. It helps to rid us of our self-centredness, if we approach it in the right way; if we can watch ourselves and see how often attitudes we dislike in others are exhibited by ourselves — the desire to shine, to air our views, to make a good point, to steer the discussion in a direction interesting only to us, instead of widening our own field of interests and experience by following the interests and experiences of others.

It is not that the practical attitude is wrong. For where it is subordinated to the other attitude, the willingness to go the other person's way and find value in each member's contribution to the group, a new level is reached and the group becomes educative in the true sense of the word. The accent is put on the desire to learn, to transform ourselves, rather than on the wish to secure an agreed intellectual formulation of some truth, perhaps only fully felt and grasped by one or two.

The Mystic Way

We enter now upon the field that religion has made its own. No one person, no one group of persons, no one nation, can possibly know exactly how the external world should be organized in order to provide the proper environment for the growth of each man's spirit. Human reactions are basically unpredictable —

life does not ask us to do what is best for all, the best in the abstract — but only *our* best, as we see it, and to be humble. This implies taking ourselves in hand instead of worrying about the other people. 'Da ich das *ausser* mir nicht ändern konnte', said Goethe, 'beschloss ich das *in* mir zu ändern.' (As I could not alter what was outside me, I decided to alter what was within me). This is the beginning of the religious path — to turn from all those attempts to alter other people, which are essentially egocentric and founded upon the belief that we know the right way for them to be and to develop, to the attempt to alter ourselves and re-establish in its plenitude the supremacy of the attitude of wonder and of love of the world, of the 'Thou' which so captivates us in the young child.

Spernere Mundum

The first stage of the Mystic Way is reached when we are able to act without looking for the fruits of action. As a brilliant actor once said: 'You must give yourself up to a show as though it were the only thing that counted. But at the same time you must be completely indifferent to its success or non-success. For that does not lie with you.' Those who remember Tolstoy's story *What Men Live By* will know that he has seen the same truth. Even in such a small matter as the success of a group discussion, this is true. It depends in part on not caring what comes out of it on the surface. Its real importance will lie in the inner transformation brought about in each of its members. This is the stage of rejecting the world.

Spernere Sese

The next is a more difficult one — that of seeing the egocentric tendencies that clutter about our actions. Selfishness, self-centredness, the inability to free ourselves from our personal desires, this is the cardinal sin. In fact, unconsciously we are always believing we are gods, not men. We think that though human we can make ourselves perfect: and the result may be a terrible feeling of guilt and inferiority when we find we cannot be so. Or knowing how far from perfect we are, we give up consciously

the desire to improve ourselves and become wholly selfish and cynical. But as the psychologist knows, even then the desire for a worthier life remains intact in the lower levels of the mind. Often, because we cannot be humble and accept our mistakes and failings, we repress all we dislike in ourselves and project it on to other people, hating them for just those characteristics which are most apparent in ourselves. Finally, we may be so caught up by a belief in our divinity, or the divinity of *our* group, *our* church, *our* state, that we think that we are in the possession of *the* truth, the secret of life, the one perfect organization.

This second stage demands that we accept wholly and without self-deceit the limitations of our knowledge, our goodness and our power. Psychology has shown how murky are the depths from which many of our actions spring. We must not refuse to recognize what we do not like in ourselves: we discover it only too readily in others.

Spernere Nullum

The third is the most difficult of all. A group member at the last N.E.F. Conference summed it up as follows: 'It was only when I saw myself clearly, with all my faults, and yet could be at peace with myself and look at myself with love, that I felt I had anything to give to others.' To reject no one, not even ourselves, means looking at the whole of the self without condemnation and hatred, and accepting ourselves and our actual situation in life without resentment. For this is the point from which all progress must start, the only point from which development is possible.

We enter upon the religious path for the first time when we see reality as it is, instead of in the distorting mirror of our selfhood — when we try to see, and be, ourselves without disguise. At such moments the creative spirit within us is freed and we act with love because we are without fear. It is not necessary for us to identify ourselves with the passions that sweep through us, the desires that choke us, or the self-justifying thoughts that clog the mind. We can acknowledge them as a part of our life; but equally a part of the truth about us is our will

to change, our desire to be better than we are. We can start on our path of progress by separating ourselves from these thoughts and passions, saying: 'They are not really me'. As soon as we are able to do so and identify ourselves instead with our will and intention to transform *ourselves*, we begin to live in the spirit, where the creative act of love is found. This will not make us perfect. Humility will still be necessary.

When we cease to strive and are still, when we are really humble, we can see others too, — the children we mother or teach — as they are, and will cease to project any part of ourselves on to them. Nor will we any longer think of them only in terms of their passions or their habits, but will see in them the creative spirit, the true nature, that lies behind. When we do so, spirit calls to spirit and the best in us begins to live.

Finally, if we are also prepared to accept without resentment what happens to us, we can learn from all the chances and mischances of life, without believing ourselves to be exceptional people, or feeling injured by the blows of fortune. We then live in the real world, and are free to use our imagination and creative powers over the problems of the present. This is true freedom and when we reach it we find ourselves in touch with the divine.

We have said no word about creeds and rites, and expounded no philosophic treatise. These are handmaids to religion, but the religious way drives us within, where we are inevitably compelled to tread it alone. Religious beliefs and practices are not to be despised, but the part they play in aiding spiritual progress is much too big a subject to embark on here. But perhaps some sentences that deal with them in Aurobrido's *Synthesis of Yoga* may fitly end this paper: — 'No written knowledge is more than a partial expression of the Eternal knowledge; no form of religious practice does more than put up signposts and indicate the main roads already explored. We are each one of us path finders, hewing our way through a virgin forest. We may use only one Scripture, or turn to many. But at the end we must live beyond the written Truth; for we are not the disciples of a book, but disciples of the Infinite.'

Satisfaction of Inner Needs

James Hemming

WE live in an age when a sense of spiritual emptiness is creeping into our thoughts and feelings, deeply disturbing our confidence as a civilization. A new searching is in movement. It takes many forms. The adolescents, the angry young men, and the rebels without a cause are to-day seeking for an orientation to life that will give them, in a form tenable in the world of the present, the same consciousness of brotherhood and personal significance which was given by Christianity in its dynamic phases and by political liberalism and radicalism up to about 1947. I do not wish to imply that I consider either Christianity or left-wing politics now to be dead; I am merely stating that, in the form in which they are at present manifesting themselves, they do not satisfy the yearnings of modern youth.

This searching, in one form or another, is going on round the globe. There is a reciprocal movement of East towards West and West towards East. Western man is struggling to discover meaning beyond the mechanistic world he has constructed, at the same time as Eastern man is striving to understand and master the material world which he has hitherto neglected in his absorption with the inner life of the spirit. These wide-scale features of social evolution to-day find their more intimate counterparts in every home and every school. Accordingly, whatever parents may hope for their children, they should hope for a development of a depth of personal experience which the West has got into the bad habit of doing without; whatever the school puts into its curriculum, it cannot rest content unless the deeper needs of the pupils are properly taken care of. But these important things are not to be supplied instead of the know-how of living in and running a technical society. We have to achieve both educational aims together: to give skill to the outwards man to explore and create in the world of things, and skill to the inwards man to explore and create in the realm of spirit.

I am not here going to restate the principles

of modern educational method, whereby the acquisition of know-how is married to personal development in a unified educational experience. We can take that for granted in *The New Era*. Instead, I want to take up the matter of what attitudes will help parents and teachers, in a mechanized, commercialized mass society, to help children to satisfy their deeper needs — for creative action, for spontaneity, for a truthful outlook upon themselves, upon others and upon the universe.

II

I think we must start by viewing spiritual development — if we so describe the cultivation of the deepest apprehensions in man — as being the work of a life time. We shall use the wrong means and cloud the ends if we seek to get it all done by the time young people are fifteen, or eighteen, or twenty-one. Indeed, one of the most disturbing influences upon the spiritual development of persons has probably been the impatient urgency with which adults have sought to impose upon children the shape and content of their own ideas and feelings in the moral-spiritual field of experience. It is unfortunately not recorded what Jesus said to the little children after they had been permitted to approach him, but we may be confident he did not talk to them about doctrine. Mercifully, the time has passed when we made children sing, for the good of their souls, about the world being a vale of tears but I have a suspicion we are still inclined to make the same mistake in other forms. Our adult insight may induce us to attempt to give children an experience comparable to our own, when they should be having other kinds of experience. We need to trust the process of development more. The peace of God which passes all understanding should be seen as the outcome of intense and often tumultuous personal contact with life. The mystics did not shrink from the race but plunged headlong into life to reach clarity of vision and purpose in their early thirties. They were geniuses in their field; the rest of us can,

at best, hope to reach somewhere which is recognizable as the edge of the same terrain. To reach that point sometime, a human being needs *appropriate* experience at every stage of life.

What then are the stages in this cycle of spiritual growth, the first part of which parents and teachers have the power to nourish or neglect? The earliest years are those of initial identification. The child imaginatively becomes his environment. 'I am a log, Mummy!'; 'Let's play hospitals'; 'What does it feel like to be dead?' This is the start of self-consciousness and fellowship; the child tries what it is like to be the other person, the other thing. The internalized society gets built up. The parents' values are incorporated as 'my' conscience. The next stage — say from six to puberty — is primarily one of intense exploration: exploring the wider world that his increasing mobility makes possible, exploring association with others, exploring oneself over against others. By the time he is twelve, if he has been helped and not discouraged, the youngster has *his* world at his finger ends; he is in a beautifully efficient reciprocal relationship with his environment. He is at this time hardly conscious of the worlds elsewhere which he is just about to enter.

Between puberty and adulthood the main task is one of differentiation. What am I in relation to others? What am I in relation to the other sex? What am I in relation to society? What am I in relation to the universe? What is the same? What is different? What am I? For the first time, the deeper needs of personal life take shape in consciousness. The barriers are down and the immense mystery and challenge of life looms up. If this stage is cared for well, and founded on previous stages appropriately experienced, the period of differentiation leads to a consciousness of identity and integrity: 'Such am I, and I can be no other.' This is not, of course, the end of the road; only the end of a road. Much experience has still to be known and lived through before a flexible, growing, self-confident wholeness can be approached.

The early years of adulthood are, and should be, years of involvement. The young person loses himself in life in order to find himself.

He marries, he takes sides, he struggles to make his mark in the world. The rules patterning his life are *primarily* the rules of society, for he has to play the game by the rules if he is to win a status that satisfies him. The deeper issues he met in adolescence are still with him, but sometimes only at the back of his mind: each day offers its challenges and interests, tomorrow is another day, new experiences abound, and he has not yet noticed that the days are running out.

During the roar and rush of this phase, he will one day find the bottom falling out of his life — as Colin Wilson has described for a number of artists in *The Outsider*. This is every bit as vital an experience for this person as was the dawn of adolescence. He can step forward painfully from this disillusionment into a new perspective, governed by a timeless evaluation of what is, and a universal compassion, or he can fall back into a sense of betrayal, of disgust with life, and disgust with himself. The useful movement is forward, into participant contemplation of reality, into experience and relationships enriched by escape from egocentricity, into action free from ulterior motives, into concerned non-attachment which is neither aloof nor indifferent but objective.

Another way to consider this process would be as a series of identifications, the horizons of life broadening until finite man discovers humbly and gloriously that his creative powers are at one with infinite creation; and the fevers of time, and the fear of death drop away as the vision of things in the perspective of eternity becomes clearer.

III

Of course, no phase of development is purely itself. One overlaps with another. In each are regressions and forward reachings; with time, different elements of one whole become more central in the current way of life; that is the nature of the process. The young man finds echoes of accord from his partial experience with the ideas of great thinkers writing in maturity, while old men regard with ever-fresh delight the beauty of a girl.

Our task as educators is to start young people off with zest and courage through the way of

experience to the goal of wholeness. What is well begun, the impetus of life itself will carry forward if there is the courage to live. How may we assure a good start? Where may we turn for guidance? It cannot but help us if we strike through to the ultimate simplicity of principles about the right growth of personal life which we find in the ethical teaching of most great religions and philosophies. These are concerned with personal integrity (the experience of the Self in responsible action); with reverence and wonder (the experience of a valid perspective of Self within creation); with love (the experience of Self-giving); with creative living (the experience of using the Self exploratorially and spontaneously as well as purposefully); and with involvement (the experience of participation). We notice a welcome similarity between these principles, the teachings of the great educators, and the re-educational directions of psycho-therapy. These principles seem, therefore, sound enough to go on.

How may we incorporate them in the child's educational milieu? Not, of course, by teaching them like a lesson but by providing conditions which will encourage the child to mobilize his powers to learn through these principles in the day-to-day experience of school life. Here are a few questions which might serve to test for the presence of the right environment:

1. Has the child been provided with any situations in which he needed to make a responsible choice of action or has he just been left to follow or revolt against a fixed pattern?
2. Has his sense of wonder been deeply stirred?
3. Has he experienced reciprocal affections and friendliness with both adults and other children?
4. Have his spontaneous exploratory and creative powers been encouraged and extended?
5. Has he taken part in a group activity where his contribution could be appreciated by himself and others?

The inventory could be much extended, yet, if the answer is 'yes', day-by-day, to those five questions only, we may expect the conditions

for development towards wholeness to be present.

If, however, the answer is 'no', then we are leaving too much of the child's education to society beyond the school, forgetting that here confusion, not clarity, holds the field, leaving a child without the means to fulfil in each phase the stint of spiritual growth and the satisfactions of experience appropriate to that phase. Nor should schools suppose that to the home can be left the major task of satisfying the child's deeper needs. Homes are always, of course, of great importance in the moral-social-spiritual development of a child, but their power to educate ebbs when society loses its unity. As Eric Erikson¹ has pointed out: confusion to-day reaches the child in two waves — as the uncertainties of parents when the child is young, and as inconsistencies directly apprehended when the child is old enough to experience society for himself. To some important aspects of these confusions I shall now turn, since we shall not get far with considering how to foster a child's spiritual growth if we do not weigh the obstructions to it which exist in society and against which parents and teachers have to battle.

IV

The Churches themselves are a source of one troublesome confusion. Somehow or other Christianity, in its institutionalized form, is apprehended by the majority of young people as life-denying. Many young people also find it impossible to accept certain articles of doctrine. They therefore reject what the Churches have to offer. Furthermore, many young people tend to transfer their impression of what the Churches stand for to all things spiritual, regarding them also as life-denying and incomprehensible. This religious impressionism of youth is, of course, a travesty of what many leading churchmen teach and believe, but until a life-affirming Christianity is felt to have replaced within society a life-denying version, orthodox Christianity will remain a source of spiritual confusion to many young people. I am making these statements on the basis of regular contact with young apprentices over

¹ *Childhood and Society*, Imago Publishing Co. Ltd., London

the past five years. The experience of others may be quite different from mine; girls may not be as much affected as boys. I do not know. But what I find in these apprentices is a spiritual yearning, and a great interest in religious issues, coupled with a feeling of despair at ever making sense of what orthodox Christianity stands for. Religious instruction and services at school, and regular religious broadcasts, have failed to dispel the confusion and distrust. This is the Churches' problem and we must leave it to them to work out, but, as parents and teachers, we have to include this confusion in our assessment of the situation facing young people.

Another source of confusion, need I say, lies in the silly, feckless values often characteristic of the mass media of communication. Here are a few of them:

1. That wealth is the source of happiness.
2. That success is the product of a lucky break rather than effort.
3. That good looks and a good figure are the chief virtues of woman.
4. That brute force is more admirable than intelligence.
5. That destruction is more exciting than construction.

If unchallenged by educational means, the drip, drip, drip of these falsifications of reality must seep in, especially as the pundits of films, and popular press, and, to a lesser extent, of TV do their best to establish identifications with glamorized hero and heroine figures. Moreover, it is the young people least well-equipped to stand the strain who put themselves most under the influence of commercialized entertainment, as the recent Social Survey *The Adolescent in Britain*, once again makes plain.

The third main obstruction operating in society against the spiritual development of young people is, I would suggest, the confusion of social mores which faces young people during adolescence. Society, as Dr. Wall has described, to-day speaks to the adolescent, not with a single voice, but with many discordant voices¹. Social pressure in the form of the glorification of glamour urges young people to grow up fast; many parents and some teachers push

them the other way. Again, we are still failing to give adolescents any clear assistance about how they shall deal with their sexual needs, interests, and yearnings. The Kinsey survey, confirmed by several other researches, found that over 90 % of young males masturbate. It is hard to see what else healthy, well-fed, young males can do with their vigorous sexuality, if they lack a normal sexual outlet. Yet we still leave adolescents feeling guilty about masturbation. Girls, more diffuse in their feelings, are often kept so on the rush during adolescence that their emotions are given little tranquillity in which to mature. Attempted suicide among girls is at its highest between twenty-one and thirty. The unbalance and tension among young women which this indicates shew how poor was their spiritual development either during the decade or previously. Boys and girls distracted by confusion and conflict are likely to fixate or regress rather than develop their spiritual powers. We must ask ourselves whether we sufficiently permit adolescents to live through the experience appropriate to their age. It is useless to talk of developing wholeness and spontaneity unless we are.

V

Let me recapitulate. There is to-day a movement in our society to regenerate the spiritual values and experiences which became neglected during the great upsurge of commercial technology that has produced our modern civilization. Parents and teachers need a complete perspective on the attainment of spiritual maturity if they are to nourish growth towards wholeness effectively at any stage. Schools can help most by assuring that the conditions for such growth exist in the day-to-day experiences offered to every child. Guidance in how to do this can be taken with confidence from the principles which come down to us both from the great religious teachers and from the findings of psychology. The task of regenerating spiritual values is complicated by the existence within society of certain confusions which tend to obstruct the work of parents and teachers.

We must now ask: 'How can we guide and encourage young people so that, by the time

¹ *The Adolescent Child*, Methuen & Co., London, 1948

they leave school, in spite of confusions, they will have won through to a clarity of outlook, values and relationships which will permit them to start out confidently upon the next stage in their personal and social lives?' This involves, I believe, a revolution in the education of the adolescent. But revolutions take time. What can be done now? I suggest four things. First we should, as educators, accept the responsibility for assisting each child to attain moral autonomy. We should encourage the challenge and testing of all values. Nothing should be sacrosanct. This, I suggest, is equally true whether we are ourselves members of a religious organization or not. The only sure moral equipment with which a child may face life securely to-day is a personally acquired and accepted set of values. A person so equipped has, to quote Gordon Allport, his moral backbone inside himself.¹ Such a person is not isolated in his values, because the same values tend to emerge within any group situation; but he is thrice armed because he knows why he believes what he believes — his convictions are the outcome of experience and relationship, not of inculcation.

Secondly, we should create in our schools conditions of easy frankness. If we want children to become spiritually self-reliant and adventurous we must be prepared to bring up, and encourage them to bring up, all problems pertinent to life in the modern world, particularly their own personal problems. Where a school atmosphere is not permissive, false fronts and secretiveness will distort relationships, drive individuals into isolation, and prevent the hammering out of values and a valid perspective in terms of experience. A corollary of this point is that abundant opportunity should be provided for general discussion at staff level, at class level and informally. Communication should flow freely and challenging ideas live side by side with trivialities in the exchanges of person with person. It is a curious reflection on our educational system that commercial concerns can prosper by offering correspondence courses in conversation. We keep children at school for at least ten years and then send them out into the world stiff in ideas and tongue-tied. Such children are at a spiritual disadvantage because

¹ *Becoming*, New Haven: Yale University Press, 1955

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they are cut off from communication with others.

Thirdly, teachers in training should be equipped to participate in frank, friendly communicative school communities, and should, in discussion, have worked through to a coherent philosophy of life. The differences of view characteristic of modern society should be reflected in the schools. Variety of ideas is social wealth. In a confused age, a teacher should, as a professional responsibility, offer a coherent outlook upon the world, which can be explained to the young if they want to hear about it, and which can serve as a criteria against which adolescents can test and measure their own ideas.

I have been suggesting that one fundamental condition for spiritual growth in children is to make every school a fellowship of persons frank with each other, and in communication with each other. Whether or not a school is such a fellowship will decide whether it is merely teaching, or educating in the round; for spiritual growth, above all, it is the *sine qua non*. My fourth point, then, is to suggest two methods

English New Education Fellowship

ANNUAL REPORT, 1956

THOSE of us who were present at last year's Annual Meeting were conscious of a certain quickening and liveliness which boded well for the coming year. In the event, 1956 has seen an encouraging proportion of members involved in our activities. Fellowship Circles have met regularly; some have extended their membership, several new ones have been convened, others are expected to form early in 1957, and our Branches in Cambridge and Leicester have both had interesting and well-supported meetings. Over eighty English Section members attended the N.E.F. Conference at Utrecht, and almost as many took the trouble to return, often with thoughtful comments and suggestions, the document sent out in November regarding the pattern and content of the next E.N.E.F. Conference. Under the skilled chairmanship of Mr W. Griffith, our Council has been equally active, and I am sure you will wish me to express our gratitude to him for doubling the roles of Chairman and Hon. Treasurer during the past year, and our pleasure at his having been elected to continue in these offices during 1957.

Last February, an organizational change of some importance was made. Its purpose was threefold: first, to reduce the time and energy consumed in attending committees; second, to restore to the Council more direct initiative in and responsibility for the affairs of the E.N.E.F.; and thirdly, thereby to meet the current need for basic re-thinking of policy and of ways in which fresh ideas and concepts of education might be effectively applied. It was therefore decided, for an experimental period, that the Council should meet approximately bi-monthly instead of quarterly, and that the sub-committees — the Executive Committee, the Education Committee and the Home and School Committee — should be kept in being as *ad hoc* committees to consider in detail anything remitted to them by Council. As evidence of the Council's concern for the E.N.E.F.'s responsibility for the work of home and school co-operation, two members of the Home and School sub-committee, Mr G. A. Lyward and Miss Doris Robinson, were co-opted to it. In fact, Council met eight times during the year, and only one meeting of the Executive Committee proved necessary. The new Council has decided to continue this arrangement during

the current year, as it seems beyond question that it has proved beneficial.

Work in five main areas will be briefly described in this report, after which some observations will be offered on several implications of these activities. The areas are: our Fellowship Circles; our work for parents and teachers; our co-operation with other societies; our part in the international work of the N.E.F.; and preparations for our 1957 Conference.

FELLOWSHIP CIRCLES

Reports received from Circles show, not unexpectedly, that they are maintaining their individual character, and that therefore the variations in size, organization, composition, and programme shown a year ago still persist. For example, a new Circle formed in the West of England, consisting of half a dozen or so members, meets at intervals of five or six weeks. A Yorkshire Circle has continued to concentrate on the Secondary Modern School, and has discussed six aspects of education relative to it: the final year; the place and type of vocational education; problems of science teaching and the place of science; the contribution of Music, Drama, and Movement; how can we help the difficult child; and how far is the Comprehensive School the solution to our problems? In each discussion, a member who was particularly concerned with or interested in the topic began with a brief contribution. Free discussion followed for about two hours, with a break for refreshments. The experience of members was skilfully used; a member working in a Child Guidance Clinic took a large part in the discussion on the difficult child; the Welfare Officer had a good deal to say when the final year in the Secondary Modern School came under consideration; and a former Training College lecturer, who is now Second Mistress in a Comprehensive School opened the evening given over to this theme. This meeting was more than usually well supported by Heads of Secondary Modern Schools.

Nearer home, a South London group has had a number of meetings on a variety of themes, thirty or forty members taking part on each occasion. Topics discussed include: What are the essentials that the school should give the average pupil besides basic skill in the three R's? What

are the factors that promote or hinder the processes of learning, and how far can the school control these factors? The abler pupil in the Comprehensive School; and the Syllabus of the Sixth Form. This group has recently started a sequence of meetings which will take place successively in the three Comprehensive Schools in the area, when each Head will talk about the problems facing Comprehensive Schools, and how he or she is endeavouring to solve them in practice. In the final sentence of a report sent me a few weeks ago, the Convenor of the Circle writes: 'It is of great significance to this group that the L.C.C. now propose to establish a common recruitment area for the three schools, and give them a large measure of collective responsibility for secondary education in that area. The existence of the group was an important factor in the decision.'

This, I am sure you will agree, provides an excellent example of the way the Fellowship can make its influence felt, through its members, as an initiating and co-ordinating body, as a catalyst in educational activity.

Reference should be made to one other Circle, meeting in Surrey. Its programme is planned to extend over a number of years, and covers the range pre-school learning to adult education. So far, pre-school, nursery, and primary school have been discussed. This again is a small group, but it makes a practice of sending a definite invitation to parents to attend a discussion deemed to be of particular interest to them, thus bringing the E.N.E.F. to the notice of an ever-widening circle of people.

In last year's report I tried to express our Council's belief that in the Fellowship Circles we have an inspired instrument of organization for spreading the influence of the E.N.E.F. and for bringing its members purposefully together. This is still its belief, and it is earnestly to be hoped that yet more members will offer themselves as convenors of Circles, however small, and that they will bring into them men and women who do not at present belong to the E.N.E.F. In the London area, several offers of hospitality to a Circle have not yet been accepted as no Circle convenor has come forward.

HOME AND SCHOOL

Our work in this area began with Professor E. B. Castle's talk last January at the Conference of Educational Associations. His theme was 'The School is an artificial society — how far need it

be?', and his paper formed the basis of our February News-Letter to affiliated P.T.A.s. As usual, three such Letters were issued, the second containing a description by Miss J. Horsburgh of a most interesting exhibition and demonstration of work done by children in her primary school; and the third a condensed version of Mr H. A. T. Child's talk to parents and teachers at the County Rally we organized in September with the County Education Authority for Devonshire. Mr Child took as his theme: Who should worry — Parents or Children? His talk was preceded by the film *Children Learning by Experience*.

Throughout the year, enquiries and requests for help on matters pertaining to parent-teacher co-operation have come steadily into the office, and sales of our various publications have been well maintained. Permission has been sought from India to translate into Hindi *Advances in Understanding the Adolescent*, and from Ceylon to translate *Important Facts for All who Deal with Children* into Tamil and Sinhalese. Both requests were granted.

An important event in 1956 was the formation of the National Federation of Parent-Teacher Associations, which of course at once raised the question of the relationship between it and the E.N.E.F. The Fellowship was represented at the inaugural meeting of the Federation by Miss A. E. Martin, a past Chairman of the E.N.E.F., who was able to make our position clear. Our concern is with educational aspects of home and school co-operation, and our resources are particularly adapted to helping the individual Association in its own unique situation. While we are not concerned with grouping Associations together, we have no wish to oppose those who see in a National Federation a means of furthering an interest in co-operation between parents and teachers, and of improving conditions in our schools. On the contrary, we believe that there is room for both bodies. Cordial letters have been exchanged between the National Federation and ourselves, and ways are being sought through which the Federation may make its members aware of our publications.

On the other hand, we have never believed that the P.T.A. is the only, or even necessarily always the best, means of helping parents and teachers to realise the complementary nature of their tasks. N.E.F. Headquarters, in a brief statement drawn up for guidance in the formation of an international expert committee about to be appointed to help parents in their educative

task, made two points which are relevant here. The first, that parent-teacher co-operation is not an undeclared way of conducting parent education. The second, that as most thoughtful parents to-day are anxious about their role in the upbringing of their children, and as it is very easy for well-meaning people who set out to educate parents to increase this anxiety, Headquarters Guiding Committee is strongly opposed to any parent education which lays down blue prints of how parents should behave in order to produce ideal children, and to any techniques that treat the parent-child relationship in any but the most delicate and undogmatic ways.

CO-OPERATION WITH OTHER ORGANIZATIONS

It would seem appropriate at this point to refer to our relationships with other educational bodies. Our participation in this Conference marks our continued membership of the Conference of Educational Associations, on whose Executive Committee we have been represented for a number of years. On our own Council we are honoured to have representatives of the National Union of Teachers, the Association of Head Mistresses, the Association of Assistant Mistresses, and the Association of Assistant Masters, all of which are affiliated to us. In addition, we have the affiliation of the University of London Institute of Education, whose Director is our valued President. The close and cordial relationship we enjoy with Education Services continues to sustain us, for we are again indebted to their Council both for an active interest in our work and for substantial donations to enable us to do it. Our representation on the Council or Executive Committee of other bodies includes S.C.R., the British Social Biology Council, the Council for Education in World Citizenship, the World Council for Early Childhood Education, the National Council of Women, and the Council for Visual Education. Through these inter-relationships a certain amount of cross-fertilisation is possible, its extent depending partly on the individual representatives, and partly on the Committees concerned.

INTERNATIONAL RELATIONSHIPS

Internationally, the year has been marked for the Fellowship by its Ninth World Conference held at Utrecht on the theme *Constructive Education and Mental Health*, and by meetings of the International Council. As the Conference has been fully reported in *The New Era*, I shall

say no more about it now, but I shall return to it later to examine some of the ways in which its lessons are of direct benefit to the E.N.E.F.

At the International Council meetings the E.N.E.F. was represented directly by Mr H. Raymond King, and incidentally by Mr. James Hemming, Mr. David Jordan, and Professor Ben Morris, all of whom are internationally elected members of the Executive Board of the N.E.F. The Council had before it an interim re-statement of aims and principles, on which the E.N.E.F. Council had been working during the previous six months, as well as documents from the German and Italian Sections. The two latter were published recently in *The New Era*. As our statement was provisional and meant only as a basis for discussion, and because it was found by some European members to be obscure, it was considered, in my view rightly, inappropriate to publish it. The Council will return to the problem of clarification and re-statement during 1957.

Two decisions affecting all Sections were taken at Utrecht: the first, that the next International Conference should, if possible, be held in India in December, 1958; the other that Sections should be asked to consider the establishment of 'Friendship towns'. This means that Fellowship-members in a town, for example in England, should make direct personal contact with N.E.F. members in a town in, say, Denmark or Holland. Perhaps some of our smaller Fellowship Circles might like to take up this suggestion.

RELEVANCE OF UTRECHT TO E.N.E.F.'S NEXT CONFERENCE

In planning its World Conference on the pattern followed at Utrecht, the N.E.F. sought to demonstrate the superiority of the group-work type of conference, even for large numbers, over conferences run on other more traditional lines. In doing so, it took considerable risks. A few of those present thought, at the time, that it failed in its purpose. I emphasise 'at the time', for we have for some years had evidence that those who have, at first, experienced disappointment in conferences run permissively on group lines have come, on consideration, to change their opinion, for in truth, the influence of such meetings goes on working long after they are over. A large majority of those who participated at Utrecht felt that the experiment succeeded, and that the N.E.F. was justified in its enterprise. But the fact remains that those who were disappointed were very disappointed indeed, and their feelings were deeply stirred by their experience. Even

had this not been so, great care would have been taken to assess the conference — its content, pattern, and organization — in order that the good elements could be strengthened and some of the weaknesses eradicated in future conferences. Considerable thought was given to problems of evaluation before the conference started. As an aid to assessing it, International Headquarters has received positive help from Counsellors, Group Leaders, Conference members and the Unesco Observer, Mr. K. J. Nijkerk, who made a special study of five groups working under one Counsellor, as well as an assessment of other aspects of the Conference. His report, which is based on his own observations supported by written statements from 57 group-members, will be published in an early number of *The New Era*. In addition to this, many members, on request, gave their Group Leader brief written reports of their reaction to the Conference at the end of the first week. There is therefore a wealth of material to be studied by the N.E.F. Guiding Committee, and in the December and January *New Era's* sufficient for English Section members, whether at Utrecht or not, to form critical judgments and to help us with comment.

Already, the E.N.E.F. Council has applied some of the lessons of Utrecht in planning our 1957 Conference. It has involved the total membership in the preliminary stages, and has thus taken an important step towards ensuring, as far as possible, that members do not come to the conference with false expectations. The timetable has been arranged so that members can, if they wish and without compulsion, take part in both a discussion group and an art group. Thus an opportunity has been provided of testing again how far discussion and practical work in the arts are mutually helpful. This also will give an opportunity of assessing whether some kinds of discussion are more compatible than others with a quiet exploration of the arts. I should record here that one of our group leaders in the arts believes that there is something incompatible between such an exploration and hotly debated educational problems. She excludes from this incompatibility groups discussing the relevance of Freud, Jung and Adler to the teacher's task, and feels that here the discussion group and the art group would enrich each other. Two of our other experienced group leaders in the arts do not agree that there is any incompatibility.

The Fellowship is, of course, by no means the only association experimenting in group work,

and such work may take many forms, serve a number of purposes, and operate at varying levels. It is proper that we should distinguish these purposes and match the nature of the group to the group's objective — as, for instance, in our Fellowship Circles — and that we should see the true value, neither less nor more, of the level at which any group may work. And we should remain humble in our assessments. There is a growing recognition of the importance of group work, and an increasing knowledge of the part a group plays in the teaching-learning process. We know that it can release creative energy and develop sensitivity of response. We know that it can increase one's ability to meet the challenge of changing situations, and one's capacity for seeing not only a total situation but also for seeing the place each person, including oneself, occupies in it. As Madame Favez-Boutonier pointed out at Utrecht, the group enables the individual to be more individual within it than he was outside it.

It is important, therefore, that this aspect of new education, group work, should not suffer the misapplication that has befallen so many other of its contributions to educational change.

CONCLUSION

We live in a world society that is sundered and adrift, confused and divided against itself. Yet it is a society that in general looks to education as one means of solving its problems. It would seem, therefore, that the need for the Fellowship was never more pressing than it is to-day. If this is true, as I believe it is, then each N.E.F. Section must seek so to strengthen itself that it can discharge its tasks yet more effectively, for anything which our members can do, collectively or individually, to help our world society towards the greater serenity of mankind, should surely command our active support.

In conclusion, may I thank all those who have helped us at 1, Park Crescent during the year, whether members of Council, or those without the burden of office. Those who visit us, and many who do not, realise how much we owe to Miss K. J. Horwood for her daily ministrations to the E.N.E.F. In thanking her, and Miss Anne Snowie, on your behalf, I do not forget how much I personally owe to them both for the smooth running of the office. I trust that we who work in it can help your work in the Fellowship to prosper in the year that starts to-day.

J. B. Annand (Secretary)

Book Reviews

Psychological Services for Schools: Edited by W. D. Wall. (New York University Press for Unesco Institute of Education Paper cover 5/- : \$ 1 : 300 Francs.)

In 1952 Unesco convened a conference on Education and the Mental Health of Children in Europe. This led to the formation of a 'small expert study group' to consider 'in a practical fashion the principles, objectives and basic planning governing the structure of a service of psychology for schools'. Their reports form the basis of Part III of the book under review, while Part II describes the existing situation in ten European countries and Part I gives an historical introduction, putting the rest in perspective.

From this outline it might seem that the book could have only a limited appeal, yet so clearly has Dr. Wall set forth the subject matter and presented the theoretical issues that it may well interest a much more extended readership. In a short compass it gives a most stimulating picture of the way in which educational psychology is coming into its own.

Readers in each country will undoubtedly find those sections which deal with practice in his own country to be of special significance. They will also discover that many of the problems met with there have been experienced in other countries as well. Most services, including those in the United Kingdom, have grown up in response to a felt need and there is great variety in their organization and methods. Details of these as found in Austria, Belgium, Denmark, France, Italy, Spain, Sweden, Switzerland, the United Kingdom and Yugoslavia follow. 'The picture', Dr. Wall comments, 'is one of experimentation and fluctuation.'

Finally comes the report of the expert group itself, which is the core of the book. It is packed with ideas and it is interesting to put some of their findings alongside those of the recent Underwood Report in this country. The international experts have a wider conception of the role of the psychologist and of the functions of a psychological service to schools.

Among much valuable material it is difficult to select but the concluding recommendations of the group on the scope of psychological services demands mention. A minimum requirement is for 'not fewer than two psychologists for a school population of 12,000 to 15,000'. The service should be 'comprehensive and flexible'. Contact with the schools should be close and intimate. The service itself should contain the necessary specialized units for child guidance, remedial teaching etc. It should work in co-operation with, but not subordinated to, the school medical services, and its responsibilities should not be limited to children of school age. In conclusion, the preventive role of the psychological service is stressed with that combination of idealism and common sense that marks the outlook of the whole book.

Psychologists and educationists have reason to be grateful for this balanced, informed and withal short book.

O. C. Sampson

Social Class and Educational Opportunity. J. E. Floud, A. H. Halsey and F. M. Martin. (Heinemann. 12/6)

This book is an honest attempt to deal with an intractable subject and could be read with advantage by those responsible for educational policy, as well as by teachers and parents, who wish to compare their own observations with data obtained by skilled enquiries. The complexities of the subject, however, make it difficult to absorb the argument and weaken the finality of the statistical conclusions.

The authors' object is to answer the general question 'Do social factors continue to influence educational selection?' Tables 7 and 8 give the 'expected' and 'actual' admissions to grammar schools in two contrasting areas, South West Hertfordshire and Middlesbrough from 1904 to 1953. These show how the gap between expected and actual admissions has narrowed for all social classes since 1944. The authors are thus justified in their provisional conclusion that

ability (measured intelligence) and opportunity (entry to grammar school) are more closely related to-day than they were in 1930, the year of a previous investigation. The statistical methods used to achieve their fundamental measurement (Fig. 6) of 'expected' entry, i.e. hypothetical entry from each social class based on hypothetical intelligence, are, however, beyond the grasp of the ordinary reader.

The enquiry next explores and relates 'differences in home and school environment of children drawn from families at the same social level to variations in their chances of success in the selection examination'. More than a thousand parents in South West Hertfordshire and Middlesbrough answered questions put to them by teams from the London School of Economics under the guidance of Professor D. V. Glass. The questions dealt with their material and cultural environment, and in addition the teams assessed the material environment of the schools attended by over seven hundred children in each area.

Conclusions based on these enquiries appear in Tables 9 to 26 and are, broadly, that the number of grammar school places is now adequate to the number of children whose intelligence quotient is high enough to enable them to profit from the education offered. Whereas in South West Hertfordshire few children with the necessary I.Q., however unfavourable their environment, are now excluded from grammar schools, in Middlesbrough more children are still so excluded, because poor housing and poorly equipped schools react unfavourably on their chances. In both areas, children from all large families, except Roman Catholic families in Middlesbrough, are less successful than those from small. In both areas and in all classes, unsympathetic parental attitudes (due to a lack of education or to a lack of ambition for their children) have a powerfully adverse effect on the child's chances of success in the 11+ examination. This suggests conversely that sympathetic parents can do much to help their able children to overcome not only the effects of their environment but also the physical and temperamental difficulties which might

stand in the way of their success.

The final section deals with class origins and achievement in school and is based on the school records of boys in both areas. These reveal that while the number of boys leaving grammar schools under sixteen has halved between 1935 and 1951, a disquieting number still leave before reaching the sixth form. A very large number of parents interviewed expressed strong preference for grammar school education for their children, although twenty-eight per cent. of all parents in South West Hertfordshire and thirty-five per cent. in Middlesbrough wished their grammar school children to leave at sixteen, compared with only eight per cent. and twenty-four per cent. respectively of middle class parents. These parents value the long tradition of sixth form work as preparation for the universities and professional and technical training, and lower middle class parents, particularly clerical workers, are beginning to do so.

It is at this point that class and other traditions and pressures not statistically measured in this enquiry make their impact on the faith of educational reformers. These might form a fruitful subject for further investigation.

Katharine Burley

The Psychological Basis of Education: E. A. Peel (Oliver & Boyd. 20/-)

Professor Peel's book is an interesting one, carefully planned to give teachers the psychological information they need. In an easy and unpretentious way it summarizes much theory and relates it to current research; the excellent diagrams help one to grasp quickly the matters discussed. It is a good book, likely to prove a sound and useful instrument in educational work.

The topics chosen, and the amount of time devoted to each, make this book a manual of psychology for teachers rather than an educational psychology. Of sixteen chapters, learning gets five, intelligence and ability four, emotional structure and growth two, personality one, social psychology one; the two last chapters deal with examinations and record cards. The value judgment implied by this selection is open to question. No doubt psychological research tends to bunch in particular fields,

and some topics must therefore be scanted for lack of authority, but still it is hard to justify Professor Peel's allocation of only two chapters to the psychology of emotion, and one to social psychology. Moreover it is difficult to see, despite Professor Peel's very interesting four-fold division, how the psychology of personality adds much to the practical commonsense of the teacher. One is also doubtful of the selection of the last two chapters from a number of topics of at least equal importance; possibly practical matters like these should either all be treated or all left out.

Perhaps least satisfactory is the treatment of the emotions. McDougall's theory is taken as the authority, despite a quotation from Burt (p. 193). Surely the whole topic and its ramifications requires much more space in view of its importance to the teacher, and then *inter alia* the tentative and disputed nature of work in this field would emerge more clearly. Social psychology suffers too from an over-brief treatment, and the educational applications in both cases are not made cogent. A more detailed discussion would have enabled training college students who are often unhappy with the scientific nature of psychology and tend to look for dogma, to have a chance of seeing how much the authority of psychological knowledge can vary.

Chapters are lucidly planned, theoretical discussion is often brilliant. It is a pity the author dropped the concluding sections furnished to earlier chapters. The exercises are very good but tend to narrow one's conception of how to use the book. Some of the subject-matter is very complex for a book of this kind, and at times, as in the outline of Spearman's two-factor theory, the author might have let us off more easily! The inclusion of a section on statistical concepts used is excellent, but not all the statistical and mathematical concepts used elsewhere in the book are explained as clearly as those in this section.

This book (like others) in centring the psychology of education on the study of the pupil (p. 296), appears at times to assume that no special study of the teacher is required. I would like to urge that the psychology of education must include some attention to problems arising for the teacher as a person *because he or she*

is part of the teacher-pupil relationship.

On occasion I differ from the author on particular points, for example over the advantage of verbalizing insights (p. 61); this is extended rather liberally; especially where the plastic arts are concerned, the application of this in teaching would be extremely dubious. Again, the secondary school bias is very obvious on p. 234. But such differences merely serve to throw into relief the excellent quality of a book that is a needed addition to writings on psychology in the service of education.

Leslie R. Perry

The Doubling Rod: Ada Harrison. (The Bodley Head. 12/6)

I warmly recommend this book to children, parents, teachers and librarians. My only regret is that it was not published in time for Christmas for it would have made an excellent present for junior nephews and nieces who like stories about families, about adventure or about magic. For it combines all these three ingredients into a most satisfying story for the six to twelve-year olds to read for themselves or to have read to them in exciting instalments.

The story is well written and is about a family which, although unconventional, is composed of people who live in my memory as people I have actually met, because their relationships with each other and with the family next door are so true to life. But, subtly combined with this realism so dear to the heart of children, there runs a theme of magic which will also appeal to children of this age who, although they are leaving behind them the days when magic and omnipotence held such a strong grip upon them, still throw a backward longing glance to the days when the wish was felt to be all-powerful. In this story a double-forked yew branch, which was brought in by the father from a country walk, is found to possess magic properties. Magic and realism are then welded into a story of adventure in which a thief is tracked down by the children and their father. The chase is exciting and holds the interest to the end.

The charm of this unusual book is enhanced by the drawings of Robert Austen.

Frances Tustin

THE NEW ERA

IN HOME AND SCHOOL

The Door of Opportunity is Never Closed

Raymond King, Headmaster of Wandsworth School, London

IN SPITE of the fact that I have been a grammar school head-master for over thirty years — it would be as true to say because of that — I am persuaded that the next great and necessary advance in our national educational system is to extend the comprehensive organization of education upwards from the primary stage; not merely to 13, which would command wide assent, nor even to 15, which many advocate, but throughout the whole secondary stage. Only so in my view can the door of equal educational opportunity be kept open for all.

The barriers of a highly artificial 'tripartitism' are already being broken through, as the new secondary system builds up from the enabling Act of 1944, in such a variety of ways that a tripartite nomenclature is a confusion of terms. The difficulties about the removal of barriers are not so much educational as administrative, economic, historical or traditional, and social. In areas such as London (where the administrative and economic difficulties have been largely overcome and secondary education is being reorganized in increasing measure on a comprehensive basis) we are still faced with the difficulty that in a free society schools cannot be manipulated into a pattern that conflicts with social realities, and that even in an age when social realities have outgrown traditional social attitudes, the latter in their obsolescence still tend to govern parental choice of schools.

So, although contrary to the spirit of the age, opposition to the removal of barriers in the secondary system is to be expected. And by laying stress on the social argument for the comprehensive school, as we have been made well aware, we tend to reinforce the social prejudice against it. If we can persuade teachers, parents and the public generally of the educational case for the comprehensive school,

we can leave its social implications to work themselves out in their own way and time. Attempts at short cuts to social engineering may defeat themselves.

The case for the comprehensive school is that, by virtue of keeping the doors of educational opportunity wide open far beyond the age of 11, it promotes democratic equality of opportunity in a way that makes sense and appeals to the fairminded. Secondly, by eliminating segregation of children into so called 'types' at 11, it eliminates misfits, and hence much waste of costly educational provision, at the subsequent secondary stage. Thirdly, it makes possible a range and variety of approach, method, course, and content that, given flexible organization, ensure that the curriculum will be fitted to the child and not *vice versa*.

If these claims can be made good, and I believe they can, but in no other effective way than through the comprehensively organized secondary school, then the case for such a school is incontrovertible. The points I have stressed may not be the whole of the story, but in my experience and judgment they are the essentials. So many of the conjectural difficulties and problems that loomed large in the imaginations of the critics of the comprehensive idea have already proved quite unreal in the light of experience.

One does not need to have been a headmaster for 30 years to realize that a considerable proportion — Professor Vernon suggests 33 per cent — of the pupils in grammar schools are not suited to profit by the predominantly academic approach to their studies that is expected in such schools. Nor, with memories of fee-paying admission, can one doubt that a great many pupils who at 11 fail to qualify for selection are capable of developing the qualities that lead to

success in a grammar school course. While recognizing how in the English education system the tripartite division of schools emerged, I have always been totally unconvinced by the fantastic rationalization (based on this accident) that children naturally belong to one of three types. Without the aid of psychology, common experience would suggest that individual differences are manifold and finely graduated over a wide range, and that the degree to which individuals possess any particular measurable attribute tends to follow the curve of normal distribution. And so, as we learned from the pre-Act days, when fee-payers were educated alongside selected junior scholarship or special place pupils, the lines of progress of the two categories intersect a great deal.

But more recent experience is illuminating.

Exceptional circumstances brought it about that during the three years 1950-1-2 I admitted to a grammar school each year a group of 11-year-old 'central' category pupils as well as a normal 'grammar' category intake. They were admitted on the same terms, and within the school no distinctions of status were made. By normal processes of promotion within a common curriculum I found in retrospect in 1954 that the 'non-grammar' pupils had distributed themselves over three, or four, streams as follows:

			A	B	C	(D
		Total	Form	Form	Form	Form)
1950	Admission	32	5	11	16	
1951	„	27	10	3	14	
1952	„	33	8	9	8	8

It is important not to read into these figures more than they can bear. This was not a prepared or controlled experiment and many factors would have to be taken into account in drawing any valid statistical conclusion. Nevertheless the irrefutable fact emerges that approximately half the 'central category' pupils had displaced grammar category pupils from the A & B streams, and were proving more successful in their grammar school education.

Had it not been for the exceptional circumstances that allowed a grammar school to recruit a stream of 'non-grammar' pupils, none of these boys would have had the education for which they proved themselves suited. For although transfer between school and school is theor-

etically possible, my whole experience points conclusively to the fact that it would not have brought these boys into a grammar school. Had one or two of them managed by exception to obtain transfer at 13, they would in any case not have had so good a start.

Let us consider this question of transfer. Would a more drastic thorough and regular system of review and transfer between different types of school meet the situation or in itself be feasible or desirable?

1. It would be no more welcome than it has been in the past for a modern school to lose its best pupils, nor good for the morale of the rest to suffer a second rejection. This is all the more true now that modern schools are themselves developing courses up to G.C.E. for special streams.

In any case a pupil who has earned recognition and won leadership in school life may have become so attached to his school that he is loth to leave.

2. It does not follow that a pupil who has succeeded in one type of school will necessarily succeed equally well when transplanted to another, nor that one type of school will necessarily bring out the qualities and attributes that lead to success in another type.

3. Transfer must normally be a two-way process. The vast majority of grammar schools are filled to capacity up to at least the fourth and probably the fifth years. To make room for transfers in, there must be transfers out. As things are, and are likely to remain for some time, transfer from a grammar school to a modern or even a technical school almost inevitably carries with it a sense of failure and loss of face. Parents accept it, if at all, with great reluctance and disappointment.

4. No school is very happy about receiving the misfits from other schools. To part with one's own successes and replace them with other school's failures is too much to expect of any headmaster or staff.

5. One must conclude that, although systematic review at 13 is designed in some localities to keep open a channel of normal and acceptable transfer, nevertheless under the more recent conditions and developments, including the policy of the technical schools to recruit

at 11 instead of 13, this channel is not likely to contribute widely to solving the problem.

It has been said by critics of the comprehensive school that it is just as difficult to switch from course to course within a single large school as from school to school. The only reason for taking such a view seriously is that, on however inadequate grounds, it actually appears to be held and is solemnly put forward. Quite obviously change of school is a far more catastrophic thing than change of form within a school. The latter can be dealt with as an educational matter and quite often purely as a matter of educational routine: the former involves all the prejudices still connected with a traditional social hierarchy of schools, a very real uprooting from a set of relationships, values, associations, and aspirations to which pupil and parent may attach tremendous importance, the risk that after all the change may not work and that neither the new school nor the new course will suit the child; and because of these and other considerations an overwhelming case has to be made for transfer from a more socially eligible school, so that only a small proportion of those who would benefit from a change of course are considered. Within the one large school on the other hand a change of course can be tried out, and, in the less likely event of its not succeeding, various other possibilities remain open. A change of school creates a position far less amenable to adjustment.

Nevertheless, a comprehensive school, too, could fail in flexibility. If its organization were too rigid and stereotyped, if it embodied the tripartite pattern with hard-and-fast divisions between grammar, technical and modern, if there were lack of co-ordination in the planning and teaching of the subjects throughout the ability range, and if the system unduly emphasized the prestige of certain courses in invidious comparison with others, then there would arise palpable barriers to transference which would become more and more difficult to surmount as the courses progressed. In other words, to interpret equality of opportunity realistically, we have to concern ourselves not only with the opening up of opportunities from which a pupil is shut off if he is segregated in a 'type' school, but also with giving him a chance of

making the best of himself and the most of the opportunities which the framework of the comprehensive school keeps open.

One widespread misconception must be guarded against. The comprehensive school is effective in keeping the door of opportunity open not because it offers the same education to all but precisely for the opposite reason. Equality of educational opportunity is popularly and wrongly interpreted as identity of educational treatment and provision for each child. That indeed would negate equal opportunity. The advantage of a large school is that at all stages we are able to plan for a large number of groups, among whom the approach and methods as well as the content of the course can be widely varied. And if we take a realistic view of the size of the average class and the capacities of the average teacher, we shall not throw away the advantage of having pupils taught in groups of reasonably homogeneous standard. We shall then be able to adapt the course to the individual and allow each pupil to proceed at his own best pace, neither unduly pressing the less able nor retarding the more able. This is of crucial importance at the secondary stage of education when the distinctive subjects begin to emerge as 'disciplines.' It is then often found that a pupil is capable of more rapid progress, say, in Mathematics than in Language. Hence the system must be elastic enough to permit of his being taught in these subjects in different groups, and of his being moved at any time from a group that appears less suitable for him to one to which his pace is better fitted.

Now although there is no standard organization for a comprehensive school, and each is free to solve its internal problems in its own way, it may be useful to illustrate from my own practice some of the features which are designed to prevent misfits and keep opportunity open at all stages within the school.

In the first two years, which are regarded as years of orientation, the pupils are initially placed in classes of approximately homogeneous standard, in the light of their primary school record and performance in the Junior Leaving Examination. There is no need for attempts to sort the pupils meticulously into classes, but it is

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in the pupils' interests that class timetables should be so arranged as, for example, to allow the less able to spend more time on the basic subjects. Then in order to accommodate the pace to varying ability in the 'disciplinary' subjects, at this stage chiefly Mathematics and Language, the classes are linked or 'zoned', each zone covering about four classes; so that within the zone pupils can move from one class to another according to their pace and proficiency in the subject. We adopt this zoning as an expedient because it would not be feasible to organize a whole year of a dozen or more classes for simultaneous re-shuffling into 'sets.' To maintain flexibility throughout and prevent the zone boundaries from becoming barriers, we usually arrange for the teacher who takes the lowest set in one zone to take the top set in the second zone. This framework enables every individual pupil to progress at his own best pace.

Briefly stated, and taking account of the whole curriculum, the position is that, during the 'diagnostic' period in the Lower School, the pupils by their response to a wide and varied educational programme make their own way toward appropriate courses in the Main School. The process is virtually one of self-selection.

In the Main School it is desirable that the courses should have varied bias; for pupils develop various bents and respond to various special interests. Such bias may be gradually introduced into the courses from the third year, but it is not at first strongly marked. Hence transfer from course to course is not difficult, particularly between parallel or contiguous forms. By a sequence of steps a late-developer

can move towards the more ambitious and exacting courses. And by the late-developer I mean not only the pupil whose intellectual abilities mature late, but the pupil whose character qualities, attitudes, and driving interests appear late. For the 11 plus examination does not prognosticate the perseverance, the home influences, and the zests that count for so much in a pupil's progress.

The introduction of bias does not change the nature of the fundamental secondary course. All pupils should and do study their mother tongue and some of its literature, the world they live in in time and place, (History, Geography, Social Studies), Mathematics, Science, and Art or other aesthetic subjects. These studies form the major part of every pupil's curriculum and are co-ordinated throughout. The approach to them and the methods vary, but if they are carried far enough the scholastic ends are comparable. They all keep open the 'road to the Sixth Form.'

Similarly, to look at the possibilities that the broad comprehensive organization of education offers from the angle of the specific bias, let us assume that a boy begins a course with an engineering bias. Time will gradually reveal whether his ability and progress fit him to aim at a craft apprenticeship at 16, an engineering apprenticeship at 16-17, a student apprenticeship at 17-18, or at the university, and he can be steered accordingly. On the other hand, he may not develop the qualities for apprenticeship at all, and may prove better suited for a modern course with a practical bias. Or again, he may develop ambitions in the direction of Pure Science, in which case there is the possibility of his transfer to an academic course straight away or to the academic side of the sixth form when he has completed the technical course up to 16. This range of opportunity could not possibly occur in a 'type' school.

A rather striking case comes to hand from which several points can be illustrated. I recently had news of an old pupil who has gained a First Class Honours degree in Mathematics at the Imperial College of Science and intends to proceed to a Doctorate. This boy at 11 was not judged good enough for a grammar school or even a central school. He was among the non-

selected who went to a modern school. At 13 he transferred to a secondary technical school with a building bias which, at about that time, became linked with my school. He gained a school certificate at the end of the technical course, and then took the opportune step of transferring to the Sixth Form of the grammar school. Here in due course he gained the prize for the best academic achievement of the year and a State Scholarship. For him, through his own persistence and the chance of our then partially comprehensive lay-out, opportunity for the highest academic distinction was kept open.

With a complete integration of courses within the one school there is no doubt that cases of this kind will become far less exceptional. What I have illustrated earlier of the academic successes of boys who had not gained a grammar school place is a warrant for this.

But here I would like to make a further point. An increasing number of pupils in recent years have in fact completed a course for the G. C. E. ordinary level at schools other than grammar schools. Since however very few of such schools are able to offer courses at the advanced level, further scholastic progress at school is barred unless the pupil is prepared to transfer to a Sixth Form in a school offering such courses. In practice only very few exceptional pupils have done this. On the other hand my experience shows — over one-third of my present second year Sixth Form are 'non-grammar' — that a considerable proportion of such pupils will go on into the Sixth Form if they are already members of a school which offers further scope in a sufficiently wide range of subjects. In a similar way, many pupils at present in grammar schools would have a more successful and satisfying education, and many pupils in modern schools would find greater scope and stimulation, if they could switch to a course with a technical bias, say, in Engineering or Building, without incurring a change of school.

But transfer is not the only or even the chief

point that ought to be stressed in illustrating the opening up of opportunity through the comprehensive school. If the first two years have been planned so as to enable every pupil to reveal by his response and achievement where his talents, or for that matter his weaknesses, lie, we shall not have an undue number of pupils requiring to be transferred. They will find that the door of opportunity has been pushed wider open in other ways than by change of course. We already have warrant for supposing that in the stimulating environment of a comprehensive school the various modern courses will be more zealously and successfully followed, and will induce pupils to prolong their schooling beyond the statutory leaving age. A number of new 'peaks' will rise alongside and in emulation of the 'grammar' and 'technical' peaks. Indeed this prospect is one of the exhilarating and exciting features of planning education in a comprehensive school.

And with that thought a complementary article suggests itself which I hope will be duly written. Rewarding as it is to open the doors of opportunity, the satisfactions do not stop there. What needs also to be understood is how the community and the wide resources of the comprehensive school stimulate and broaden the field of response. For this is the general impression that the new comprehensive schools give. And no wonder! with their numbers of variously qualified and experienced teachers, the influence of personalities with so many contagious interests, the range of material provision, of media and workshops for the practice of so many forms of art and craft, of laboratories and special subject rooms; with their large and well-appointed libraries and impressive assembly halls. And because they are large communities, where social relationships are for that very reason all the more a matter of thoughtful planning and daily concern, the atmosphere reinforces the stimulating effect of the provision.

The school that offers the opportunity at the same time creates the response.

Note on Terms: The Tripartite System is the division of Secondary Education in England and Wales into 3 separate kinds of school, Grammar, Technical and Modern. The G.C.E. is the General Certificate of Education, held at three levels: Ordinary taken at about 16, Advanced at about 18 and Scholarship at 18 or 19. Candidates may sit for a very wide range of subjects, academic, practical and aesthetic, and can gain a certificate in one or more of these. Ed. —

Broadening the Field of Response

*M. G. Green, Headmistress of Kidbrooke,
one of the L.C.C.'s Comprehensive Schools*

EVERY YEAR, when I see 450 new first-year girls assembled together in the hall, smart in their new uniform, and hear their piping voices struggle with the hymn, for they are alone and there is no choir to lead them, no weight of middle school voices behind them, I wonder what they are feeling. They are certainly impressed, for they can never have seen a lovelier school hall. Some feel overwhelmed, some excited, some self-assured — they know all about it — they have a sister or a cousin or a neighbour here, but I am sure they all feel they are on the threshold of a great adventure.

For the Lesson, I usually read the parable of the Sower, partly because they are probably familiar with it and like, in strange surroundings, to hear the words they know, partly because of its special relevance. I choose simple prayers and include the one Sir Francis Drake used before going into battle, 'Oh Lord, when Thou givest to Thy servants to endeavour in any great matter, grant us also to know that it is not the beginning but the continuing of the same until it be thoroughly finished which yieldeth the true glory.' After the service, I talk to them about the school and about the part they, as individuals, have to play in it. I try to help them to realize that they who have been given so much in the way of material advantages have a particular responsibility, and that much will be required of them in return. I tell them how we are trying to build our school, as I hope they are trying to build their lives, on the foundation of our Christian faith, and I stress the importance of work and the need for steady and untiring effort throughout their school life. They listen attentively, some faces bright with expectation, others not quite sure what it is all about but conscious that it is a very serious moment.

As I read out the lists, the girls go off form by form with their form mistresses and stay

with them for the rest of the day. The form rooms are decorated in several colours, each girl has a light stackable desk and chair and a locker outside the form room for her books. During the day they are given their timetables and some stationery — their text books will be given to them later by subject mistresses. They make a plan of the building and go on a tour of inspection — to the gymnasium, the Art rooms, Housecraft rooms and laboratories. They learn which House they will be in — Dragon, Dolphin, Falcon, Griffin, Phoenix, Salamander, Unicorn or Yale. Each girl meets her House Mistress from whom she buys a coloured beret and a badge. All are then told the arrangements for dining in House Groups and hear with pleasure that there is a tuckshop. Their House Mistress also tells them about the House clubs they can join, about the House charity collection and National Savings group.

They go home at the end of the day, a little bewildered perhaps, but having made a number of friends, not least among them their form mistress and their House Mistress, who will be their special counsellors and guides — the one for a year at least, the other throughout their school life. When they come the next day, work begins in earnest, and they are no longer new girls; no one gets lost after the first week and, as one girl wrote once in her essay after her first week: 'The school, like Miss Green, gets smaller every day.'

It is perhaps appropriate here to describe how we divide these 450 girls into forms. The school serves a particular neighbourhood, and girls living in this neighbourhood know that they can come here whatever their grading in the Junior Leaving Examination, which the majority still take. We have then the details of their results in the Junior Leaving Examination — English and Arithmetic marks and I.Q.; we have the report of the Junior School Head; the Deputy Head and three members of the staff

share with me the interviewing of all the girls and their parents. From all this information we draw up the form lists in such a way that there is a fairly narrow range of ability in each form, thus ensuring a satisfactory teaching group from the point of view of both teacher and child; there is, of course, considerable overlap between one form and another. All forms do the same basic subjects for the first three years — Religious Education, English, History, Geography, Mathematics, Science, a foreign language — French for the majority, but occasionally Spanish for a slow form, Art, Craft, Needlework, Housecraft, Music and Physical Education. The syllabuses are planned in such a way that transfer from form to form is easy if such a change is educationally and personally desirable. Most forms are taught entirely by specialists, but the slowest forms spend more than half their time with their form mistress. Setting is introduced in the second year in Mathematics and languages; a second language — Latin or German — is begun by those able to undertake an additional subject.

By the end of the third year, the standard reached in different forms varies very much — the more intellectual are working on academic lines, and already there are indications that some girls will be linguists, others scientists; some have developed technical skills, others have shown musical or artistic promise. The late-starter has found her level, the backward reader has, through her own painstaking efforts and thanks to the patience and understanding of the staff, reached the stage when she can join in part at least of the work and activities of her contemporaries. The moment has arrived when a choice of course can reasonably be made.

At this time, girls who intend to stay for two more years, that is until the end of their fifth year, choose between academic courses and those which have a technical or commercial bias. All girls who are likely to profit from academic work leading to the G.C.E. examinations are encouraged to do so, and an increasing number make this choice. This is an interesting development, particularly in view of the fact that there are very few girls in the fourth, fifth and sixth years who were graded 'grammar' at 11 plus; the school when it opened in 1954

incorporated two secondary schools, one with a four-year course and one with a five-year course, and two secondary technical schools. The choice which the present third forms are about to make will give an indication of what the future pattern of the upper school is likely to be, for in these girls — our first 11 plus entry — the whole range of ability is represented. The greater the number choosing academic courses, the greater is their flexibility; there can be several parallel courses modified to suit the ability of the girls; there can be cross setting and a wider choice of subject. There is greater flexibility, too, in the arrangements for girls wishing to take commercial or technical courses. It must be remembered that these courses have a vocational *bias* only; they do not give complete vocational training. The girls devote a day and half in their fourth year and two days in the fifth to their special study; the rest of their time is given to general subjects: English, Religious Education, History, Geography, Art, Music, Science, French, Mathematics, Physical Education. Provision is made for them to offer subjects in General Certificate of Education or Royal School of Arts examinations if they are able to do so, as well as taking the public examinations suitable to their particular course. The Commercial course includes shorthand, typing and commerce, and the girls prepare for R.S.A. examinations in these subjects. The catering course for girls who intend to go into hotel, restaurant and hospital kitchens leads to the City and Guilds (150) Catering examination. The tailoring and dressmaking courses, at the end of which girls take the Dress paper at 'Ordinary' level of the Associated Examining Board, give preliminary training to girls who wish to work for one of the Top Twelve; the milliners, with a similar aim in view, take the City and Guilds Millinery examination.

The influence of 'Needle Trade' courses in the school spreads far beyond the girls who actually follow them. A critical interest in clothes and fashions is aroused in those taking their basic needlecraft course in the lower school course, and continues among those who are potential University graduates, nurses, secretaries, and so on. A certain knowledge of

how to dress and what to wear is of particular importance to those girls who, for various reasons, leave school at fifteen. They learn to make clothes for themselves, just as they learn, in the model flats attached to the Housecraft rooms, to run their own homes. They have lessons too, in English, Civics, Scripture, Mathematics, Art, Music and Physical Education. Some old enough to leave during the year choose to complete the fourth year and gain considerable benefit from doing so. Fifteen seems a distressingly young age at which to go out and face the world, but every year more girls here are taking advantage of the various extended courses and staying on until the end of their fifth year.

The sixth form, in its turn, will grow in numbers and strength. In 1954 our sixth form numbered nine, in 1955 twenty-five, in 1956 it rose to 37. Some girls stay only for one year, for commercial, pre-nursing or general courses, but a number of girls in their first or second year in the sixth form are taking advanced work in a selection of the following subjects — English, Physics, Chemistry, Mathematics, French, Geography, History, Art. Not until 1959, however, when our first group of first years reach this stage, will our sixth form top the 100 mark. It is hardly necessary to stress the personal benefits that come from staying at school, first to the end of the fifth year and then into the sixth form. There is the discipline of more exacting study, the interest of more specialized work; adolescent minds are stimulated by staff who treat the girls as adults and share their own scholarship with them. There is the need to stand firm against the attractions of clubs, dance hall, cinema and television. These girls have hitherto found life easy and pleasant, for they have grown up in a time of full employment, and parents have been generous in the matter of pocket money and clothes; they live in a material world, and their family and contemporaries, even if not unsympathetic, do not always understand the demands of an academic sixth form course. They have chosen a hard road and must have the strength of character to follow it, and how rich are the rewards of those who do.

Fifth and sixth year girls have wider

responsibilities, too. They have an important part to play in their House; there is the post of House Captain, there are captains of games, secretaries of clubs, representatives of various kinds. Many of them are School Prefects. We have about 80 Prefects, chosen from every form, so that even girls staying for only a short time in the fourth year have the opportunities of sharing the duties and privileges of this office. The older Prefects must set standards for the younger, and indeed, for the whole school. There are opportunities for all girls who are willing to do a job in their own time, unsupervised and with no reward but the satisfaction of serving the school and growing in serving it.

So far, I have spoken most of the children, and I have tried to indicate the opportunities they have of developing as individuals intellectually, morally, spiritually, physically and personally. The provision of these opportunities depends entirely on the staff. They set the standards, plan the organization, do the work. The Deputy Head shares with me the work done by a Head Mistress alone in a smaller school. I teach the girls during their last year and she teaches several different age groups; I interview senior girls and their parents; she sees lower school children and their parents; she makes the timetable, consults with staff on a variety of matters, arranges all school functions and exercises a general supervision over all school activities. The Senior Assistant looks after the day-to-day routine, covers staff absences, arranges staff duties, helps the Prefects and deals with any problems that arise.

Heads of Departments plan the work of all members of their department, decide which form they shall teach, draw up syllabuses in consultation with them, choose text books and library books, supervise the work of students on teaching practice. Year Mistresses look after the different age groups — first, second, third, fourth and fifth years — give what help is necessary to form mistresses of those years, interview children on a variety of matters; the First Year Mistress is also in charge of General Welfare and is the link with the Care Committee; fourth and fifth Year Mistresses look

after carcens and are the link with the Youth Employment Officer. House Mistresses are in charge of out-of-school activities.

The staff meets as a whole on the day before term starts and three or four times during the term after school. General principles are discussed, all kinds of practical arrangements made, and we try to give time to hearing about the work and aims in the different departments. There are departmental meetings, meetings of form mistresses, House meetings and many help with House clubs and share their own leisure-time interests with the children.

In their teaching, the staff must see that the brightest children are stretched to capacity, the slowest helped to literacy; they must assess the ability of all the children they teach and see that it is used to the full. Form mistresses — the child's greatest security — must watch the development of each member of their form, help her with any personal or emotional difficulties, not to mention making sure that her uniform is correct, her homework given in, her dinner money paid. We have regular meetings for parents, so that they can come and discuss their children with individual members of the staff. At the end of the year we have exhibitions of work in all subjects so that parents and friends can see not only completed work in practical subjects and displays of all branches of physical education, but text books, exercise books and syllabuses in all subjects.

The staff have many different qualifications and a wide range of experience. There can hardly be a way into teaching that is not represented here — there are the graduates who have had three years at the University and a post-graduate training year; there are teachers from the two-year Training Colleges, some of whom have worked for diplomas and degrees in their spare time; there are teachers from the three-year colleges of Physical Education and Housecraft; others with special training for Art and Music; some have worked in the business world or in the fashion houses of the West End and qualified at Garnett College or through City and Guilds examinations. Some are skilled in the teaching of backward children, others stimulate and inspire the sixth form. All have a contribution to make and the knowledge that

this contribution is needed and appreciated gives confidence to those who, perhaps, feel that their paper qualifications are not impressive. The beginner feels she is one of a team and need not face either her teaching or her discipline problems alone. There is, in the staff room, an infinity of talent, a dash of brilliance, a large measure of wisdom and commonsense. Minds are stimulated in discussion, wits sharpened by argument; a staff meeting reveals the varied points of view, break and dinner hour bring companionship and the pleasure of shared experience, morning assembly makes us one with the children in daily worship.

Kidbrooke is still a young school, and the sense of adventure is still strong in us, though none of us can remember what life was like before Kidbrooke came into being. It will be judged, we know, in the outside world by its academic successes, but some people, I hope, will see beyond those successes and glimpse something of the happiness, the security and the pride that those of us — staff and children alike — who work here every day find in our great and very personal community.

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The Educational Argument for Comprehensive Schools

William A. Rumble, Headmaster of the Calder High School, Yorkshire

THE PROFOUND change which has occurred in this country's world position since 1939 and the internal social revolution which established the Welfare State have caused thinking men to look critically at our educational system. Some of us doubt whether the methods, curricula and organization which met the needs of a past society are any longer sufficient for today's, and fear that our natural unwillingness to risk throwing out the baby with the bath water may make us loth to change the water at all. The Tripartite organization of secondary education fosters this conservatism and encourages us to think of children as neatly divisible into three types when in truth this is a purely arbitrary, and administratively convenient, arrangement. The demand for more pupils to be educated to Advanced Level and beyond (and in particular for more technologists and technicians), is one which the country cannot afford to ignore.

The Report on Early Leaving (1955) gave disquieting figures of wastage. It estimated, for example, that among Grammar School pupils some 10,000 (including 4,200 scientists and mathematicians) annually fail to go on to Advanced work, yet could with profit do so. The investigators were, of course, unable to give an estimate of other children who might have reached Ordinary or Advanced level but who for a variety of reasons failed to gain admission at all to Grammar or Technical schools. The true position is therefore more disquieting still.

The Minister of Education, in a foreword to the Report, stressed the need to develop to the full all the country's talent, yet was not sure that a straightforward increase in Grammar School places was the answer.

Obviously we must be bold in our remedial measures. Those who work in the Comprehensive School believe that in that experiment most of the defects of the Tripartite system can be avoided.

This belief is all the more confidently held by teachers whose experience has taken them into Grammar and Modern — perhaps also into

Technical and the old Central — Schools and who thus have first-hand knowledge not only of the virtues but also of the wastages and the frustrations of our educational system, and in particular the method of allocation to secondary schools.

The initial weakness is that, in filling Grammar School places, we rely on a system of selection which can be only roughly accurate. To select the strongest and weakest academic pupils is not difficult, but in sorting out the great mass of 'average' children we are limited by such considerations as the supply or lack of Grammar School buildings in a particular area, the density of population (even the child's date of birth) and the keenness or apathy of a local authority about its educational provisions.

Still worse we leave to the technical school (if there is one) the second or third 'skimming' of ability and expect the final product to be the technologist or the skilled technician whom the country so desperately needs. We put him in a building in which, however impressive the machinery and equipment, (much of which he will never use as a school boy anyway), it may be difficult to give him a wide and liberal education or provide for him a sufficient number of professionally trained teachers.

The Modern School suffers worst — the ablest pupils and potential prefects and captains are lost by successive 'creamings'; its staff may be drained away by transfer on the one hand to the primary school where promotion prospects are brighter, on the other hand to the Grammar School where graduates in particular may expect promotion within their subject departments. Its aims are hard to define and for the most part remain unintelligible to the public.

It is not surprising that as a result of selection each type of school contains pupils who prove unsuited to the course. The Grammar School has the child whose promise at 11 fades by 13, or the child who 'scraped' selection and cannot maintain the pace. When the first novelty has worn off, both are depressed by the increasing difficulties of the academic course and may be

further handicapped by a home which cannot, or will not, provide the right facilities or atmosphere for private study. Since no alternative course can usually be provided, the child who does not fit the Grammar School mould is discouraged and sinks to the lowest academic group, lamenting his mediocrity whilst perhaps his fingers itch to attempt those practical tasks which are a feature of the Technical and Modern school curricula. To hold him, a course is needed which is within his capacity and in keeping with his developing interests.

The educationist's solution of a straightforward transfer out of the Grammar School is accepted less readily by the parent who, conscious of the social origins of our educational system, prefers his child to be a premature leaver but at least to keep the Grammar School cachet. Nor is it unreasonable for the pupil to resist the threatened upheaval in his life, since it implies new friends to make, new teachers to face and a new school routine to settle into. Thus the tripartite system prevents the easy fitting of a child to the school or course which is his right.

In the Comprehensive School a simple transfer involves none of these drawbacks and produces fewer objections from parent and pupil — indeed, in many cases the reaction has been one of relief that the transfer can be done painlessly and of hope that the new course will prove more suitable. Transfer from academic to non-academic classes therefore takes place freely and without upset.

One of the most rewarding feature of a Comprehensive School Head's work is the ease and promptness with which justice can be done — and be seen to be done — immediately need arises. He has simply — by time-tabling — to arrange that pupils and Staff meet on the appropriate courses and that the necessary equipment or classroom or workshop is available. Thus within the framework of the Comprehensive School there is room for courses leading to all levels of G.C.E., to Open Scholarship work, and to the slightly lower level of the Royal Society of Arts Technical and Commercial Certificates or similar examinations, to nursing studies for cadetships at 16 or full nursing entrance at 18, to Rural Studies at Farm

Institute or Agricultural College or University level, to engineering, woodworking, building and printing apprenticeships, to catering, housecraft and needlecraft studies at various levels. The opportunities are legion for it is the duty of the Comprehensive School as defined by a former Minister of Education 'to provide all the secondary education facilities needed by the children of a given area without being organized in clearly defined sides'.

The criticism is frequently made that the Comprehensive School cannot cater for the gifted child. Indeed one eminent educationist has declared that the Comprehensive School will close the door to the highest academic opportunity. It is difficult to see why. Given the intellectual stimulus usually found in a VIth Form of 50 plus, the organization of small teaching groups as in any Grammar School, with proper facilities for private study, and a large and competent Staff able not only to give highly specialized training but also to contribute to general studies, we may expect that the VIth Form pupil in a Comprehensive School will prove to be, not worse, but better off than his Grammar School colleague.

It is also reasonable to assume that the greater responsibilities and commensurate rewards of Departmental Headships in the Comprehensive School will attract a strong field of applicants, again to the benefit of the gifted child.

Perhaps the critics still believe that in every Comprehensive School class a mixture of brightest and weakest candidates is insisted on in order to conform with some egalitarian principle. In fact, by its greater provision for setting, the Comprehensive School can ensure even more easily that, far from being held back, able children can forge ahead.

On this point we disagree with a recent suggestion that Comprehensive Schools should take pupils to the age of 15 only. We believe that few specialist teachers would willingly forego the pleasant challenge of VIth Form work and that the lack of Vth and VIth Form pupils would seriously lessen the general maturity of a school.

The truism that it is not impressive equipment nor fine buildings alone but the quality of Staff which will determine the success or failure

of any school applies perhaps in greatest measure to the Comprehensive School. Real enthusiasm, not mild approval, is called for, but the Comprehensive School offers an unusual chance to Staff who are concerned with method and philosophy as much as with content, and who are receptive to new ideas. The mixture of graduate and non-graduate, of scholar, technologist and craftsman, serves to remind us all of the virtues and value of the other man and his methods. Only the foolish would try to equate Greek verse composition with woodwork, but at least it is salutary to be reminded that both have their part in the education of the whole man. Our present 'divided' system leaves us ignorant of the problems of colleagues and unsympathetic to their apparently strange demands. We are ignorant, too, of the needs and problems of other types of pupils. If good can come from the mingling of Staff we may reasonably suppose that pupils also will benefit by closer contact, if not always in class at least at dinner, in House and School Societies, in excursions, on the playing field and in the gymnasium. Standards of dress, speech and conduct more usually associated with the Grammar School pupil can be observed and reached by all pupils of the Comprehensive School, especially when home backing is good.

Similarly, standards of work can be raised. In academic classes lively project methods can be borrowed with advantage from the Modern School. In non-academic classes, excessive experiment is tempered with the discipline of academic work. In this the value of systematic homework cannot be over-estimated. It is the more willingly accepted when made a feature of the organization of the whole school. It provides extra time for study of a subject, involves the taking home of books (and hence, care in their preservation and general respect for property, as well as a change for parents to see the sort of work being done), it demands some measure of independent work and can lead to the habit of study which pupils will find useful in Further Education. One wonders how much 'wastage' among Evening School students is due to their lack of previous experience in independent study and homework?

Recent investigations have shown that in

almost all Comprehensive Schools the tradition of homework is already established and with much less difficulty than in non-academic schools. Apart from the usual academic tasks, the work is often of a creative kind involving purposeful reading or collection of material for group or individual project work. Thanks to this habit of study and the opportunity to choose from a wide variety of courses, many boys and girls are already staying on at school beyond the statutory leaving age.

A maturer attitude is discernible as they plan for the future and pass into Vth and possibly VIth Forms.

In this way too, the range of VIth Form courses in being widened in the Comprehensive School. Enquiries have revealed the study at Advanced Level not only of all the traditional Grammar School subjects but also of Art, Metalwork, Woodwork, Technical Drawing, Economics, Economic History, additional foreign languages etc. in some cases totalling 19 or 20 subjects. Similarly a wide variety of non-examination subjects is being offered, made possible by ample resources of equipment and Staffing. It is hoped thus to send pupils to university, college or into the trades and professions with a wider, yet no less thorough, education.

It is easy to satisfy the requests of the VIth former for sculpture, pottery, painting, needlecraft, languages, music appreciation or general studies when facilities already exist. Thus we move nearer to the ideal of VIth Form courses in which examination requirements play a smaller, and pupil's own needs and requirements a larger, part.

This flexibility in VIth Form programmes is repeated throughout. The rigidity of the tripartite system must find no place in the Comprehensive School. An 8-Form intake may be organized as 2 Grammar, 2 Technical, 4 Modern or 2 Grammar, 3 Technical, 3 Modern or 1 Grammar, 3 Technical and 4 Modern, according to the ability and aptitude of the pupils. In this way, too, individual needs may be met, and the country's requirements satisfied by ensuring that the amount of undeveloped talent is reduced to a minimum.

In an age when we complain of a certain

restlessness among young people, the Comprehensive School recognizes its special opportunities to inculcate a sense of responsibility in a greater section of the country's children. Its supporters believe that, thanks to the presence and influence of older pupils, it provides for the great majority of children a more mature society and atmosphere than they would have been likely to know in their separate schools. This greater maturity is shared by *all* pupils, thus compensating for any allegedly reduced opportunities for responsibility among those who might have been prefects in a Secondary Modern School.

The commonest of all criticisms — that the Comprehensive School must be so big as to leave the individual a mere unknown — is probably the criticism which the Comprehensive School Heads take the greatest care to refute by breaking down the school into smaller social and educational units and by delegating some of the responsibility for pupils' welfare.

The newest Comprehensive Schools have the advantage of being built in 'house' blocks with tutor or House Master in charge. Such a system

should prove less artificial than the house system of the conventional day school, since it provides opportunities for pupils not merely to compete in work or play but also to mix socially, to discuss problems and to seek advice.

It is fair to say that the Comprehensive School Head and his Staff derive their greatest satisfaction from the attention which they can give to the individual. They remember the personal cases they have been able to help, — the 'selected' girls who floundered in academic work yet firmly grasped the opportunity for commercial training, the so called 'failures' at 11 who have passed with creditable G.C.E.s into banking, Training College, Atomic Research, University, Student Engineering apprenticeships, nursing; the less able who have benefited from the small remedial classes and left school literate; the backward boy who has become County Champion Cross Country runner, the brilliant boy now an Oxford scholar, the Social Anthropologist whose spare-time sculptures decorate the school — these provide the incentive to further experiment.

The Lessening of Anxiety through the Comprehensive School

H. A. T. Child, Senior Educational Psychologist to the L. C. C.

It is a matter of first rate importance for modern society that life in school should promote a feeling of social unity among adolescents of all kinds and degrees of ability. (from the London County Council Education Inspectorate's pamphlet The Organisation of Comprehensive Secondary Schools.)

IN A SHORT article such as this I do not propose to labour the point that a great deal of anxiety is now attached to the processes by which children are allocated to the secondary schools. If evidence is wanted, one has only to study the advertisements for nerve and body building foods which appear during the few months before the annual examination takes place to see how parents' anxieties over the outcome are played upon. While no doubt many children

go through the process unscathed, there can also be no doubt that many are seriously affected by their parents' worries, and some by their teachers' worries, while yet others worry on their own account. We can also contend that some at least of this parental worry arises from ambitions or fears connected with the social status of the child and his family. In spite of all official attempts to play down the social differences between grammar schools and other secondary schools, it is difficult to persuade some parents that lack of ability is a sufficient disqualification for attempting a grammar school course.

This anxiety on the part of parents is praiseworthy. If one lives in a socially stratified society in which some social mobility is possible, a parent who does not do what he can

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to further his child's social progress may be a poor parent. But in so far as the choice of a secondary school is coloured by the different social esteem in which different secondary schools are held, the anxieties arising from the allocation process have a peculiar quality and an intensity which seldom occur at other ages.

There are plenty of reasons for anxiety at other ages, of course; in our educational system the competitive element is seldom far away, and the older pupils become, the more does it tend to obtrude. But, to take an example, a child who is worried about the G. C. E. examination is worried mainly about his or her own capacities; if he 'fails', all is not lost; he does not as a rule have to change to another school. But if a child 'fails' his grammar school entrance when his family holds a grammar school education in the highest esteem, he experiences not only a blow to his self-esteem as a scholar, but also the devastating feeling that the *best* kind of schooling, in every other sense as well as the

scholastic, is also barred to him from then on. And it is no good pointing out to such children or their parents that 'transfer' is always possible later; they feel, rightly enough, that while it may be possible, it will be very difficult to achieve. And if it is not achieved there is bound to be a lasting sense of failure, no doubt declining as time goes on but nevertheless likely to persist, not only during a child's school years but even through life, colouring his approach to all matters of the intellect. Are we not all familiar enough with the adult man or woman who is obviously intelligent but who, when faced with a problem or a discussion of matters with a high intellectual content, becomes diffident and says with an apologetic air: 'You see, I never had a *good* education'?

Whatever the rights and wrongs of the situation, and whatever we may believe to cause the strains of 'eleven plus', no one in his senses can maintain that a child of ten and a half (for that is when the majority take the examination) should be subjected to strains of this sort if it can possibly be avoided. But while a comprehensive school system has often been held up as a solution of these ills, it is by no means certain that its institution in any given area will automatically resolve the problem. 'Comprehensiveness', in the sense of a common secondary school for all, can be of many varieties and everything depends on how the comprehensive schools are organized.

There are two aspects of the problem to be considered; first, there are the strains liable to occur in the Junior School, both before the selection process takes place and while it is being carried out and, second there are the 'after effects' in the shape of the good or bad attitudes to secondary school life which may arise after the allocation to different types of secondary school has been completed.

Obviously the total abolition of a selection procedure in a local authority's area, and the substitution of a system of reporting by the primary schools on their children would do much towards the relief of anxiety; it would also relieve the primary schools of the pressure on their syllabus and methods which is so often exerted by the 'eleven plus'. But we have to remember that it is only in some areas that the

secondary school system is planned to be completely comprehensive: in others, where comprehensive schools are now set up, the former aided and maintained grammar schools will remain, and they may — indeed, they probably will — continue to be regarded as the more desirable schools by the parents. It is true that ambitious parents of a not very able child may find it easier to accept a comprehensive school than a modern secondary school, but for parents of clever children the choice between an old established grammar school and a new comprehensive school, even with all the magnificent material facilities such a school can offer, will not be an easy one to make. And in such cases, how will the children be allocated between the two types of school? Will the local education authority set a special examination for those children who wish to enter the older grammar schools and offer a grammar school course without examination to those who wish it in the comprehensive school? Such a procedure will give rise to many problems, nor will they be solved by agreeing to the grammar schools' carrying out their own selection, as they used to do, and then offering places to all the unsuccessful children in the comprehensive schools. This would bring the situation back to where it was before, except that possibly not so many children need be involved in situations which give rise to excessive anxiety, for in their minds all will not be lost if they do not gain entry into the grammar schools of their choice.

Clearly much depends here on the local reputation which a new comprehensive school succeeds in building up for itself. Such esteem will be closely bound up with its success in handling all those anxieties which will arise *within* the school over the academic *and* the social progress of their individual children.

The main point here is that the anxieties and tensions which are raised by the eleven plus examination, and which are then more or less frozen into a set pattern of acceptance and frustration by a rigidly tripartite system, are left in a still fluid state within a comprehensive school. The school, therefore, cannot ignore them by happily imagining that because it is comprehensive they do not exist; it must face them and organize its forces to deal with them.

What, for example, will it do about the middle class parents who complain that their son is forming a close friendship with 'that awful boy from Blank Street'? Apart from individual cases, what will it try to do if there is a tendency for children coming from homes of one social level to keep themselves to themselves and not to mix with the others? How will they help a boy of outstanding ability, coming from a home in which ideas of leadership and social responsibility are lacking, to pull his weight as a socially responsible member of the community, especially at the top of the school? These problems occur of course in most schools but in the comprehensive school, with its wide range of social background as well as of ability, they may well become crucial, since the reputation of the school in the community will depend to a very great extent on the way it handles them.

In the American High School, even though the element of competition with alternative types of secondary school is largely absent and though the social context is not exactly the same, very similar problems exist. American educationists have long commented on school difficulties which arise from sharp contrasts in family income, so that those who come to school from well-to-do districts (often in their own cars!) tend to form one social group, seldom mixing with those who come (by public transport) from 'across the tracks'.

One must not push such comparisons too far, but it is at least interesting to find that in a country in which the democratic ideal has been the main force behind its educational system, the really democratic running of secondary schools is not without its difficulties. But the point is that American schools are aware of them and it is up to our own comprehensive schools to be aware of them too.

The stock answer is that the social organization of the school must cut across its academic organization, so that every child can have a chance to pull his weight socially if he cannot hope to do so academically. This is all very well, but it is not the whole answer, if only because social and academic competence tend to be associated in one and the same individual. No doubt the grading in the level of work between one class and another within a

year-group in a large school, and the ease with which transfer between one class or teaching group and another can be made, will do much to avoid the sense of gross academic failure which is so often the trouble in a tripartite system. Nevertheless there will still be children who know that they are in the bottom class. And, just as in any other school, there will be children who are afraid they will be moved down.

Perhaps there is no ultimate solution in school of the problem of anxiety and frustration arising from differences in human ability, but at least it is possible to argue that the comprehensive school is in a better position to ameliorate the worst effects than is a 'one type' school: transfer from one class or group to another cannot be so unacceptable as transfer from one school to another so often is. In the last analysis everything, as always, depends on the attitude of the teachers. One of the greatest temptations the comprehensive schools will have to face is that of trying to show that 'academically' they are as good as other schools. Of course they must do justice to their abler pupils in the academic field; there can be no question of that. Nevertheless in the present nature of things an unselective secondary school cannot hope to show the scintillating *proportion* of external examination successes which some highly selective schools parade in public every year.* Though they will no doubt achieve academic successes, if comprehensive schools must seek to justify their position in the future, it is arguable that they must try to do so on other grounds.

It may be that one of the strongest arguments they can put forward will be that they at least

*It may be suggested, however, that in academic work the large comprehensive school will have one great advantage over the smaller grammar schools. This lies in their greater elasticity of organization and in the wide range of subjects they can offer. In smaller schools children may have to drop a favourite subject at an early age, long before 'Ordinary Level' is taken, and even at 'Advanced Level' small schools are often very restricted in the number of subject combinations they can offer. These difficulties are often a potent source of worry, particularly to able children, for it means that they sometimes have to make important decisions which may influence their choice of career long before they are ready to do so.

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are facing the problem of the proper attitudes which grow up between the clever and the not so clever, a problem which so often gives rise to anxiety in children's minds. If they can do this in a society like ours, they will need little further justification.

The whole problem of anxiety in school is an extremely complex one, and it is obvious that the type of school organization is not the major factor involved. That major factor is the attitude of the teachers to their job as educators. Anxious teachers, unenthusiastic teachers, teachers who are not interested in the development of human personality — any and all of these will tend to aggravate children's anxieties rather than

ameliorate them. The more a school can help to lessen anxiety, lack of enthusiasm and indifference to human problems among the members of its staff, the more can it help its children. Is a comprehensive school in a better position to deal with these problems than other kinds of secondary school? It would be rash to prophesy, but at least it can be said that the staff of a comprehensive school will be open to a stimulus which is not obviously present in other kinds of secondary school; that is the stimulus arising from the obligation to look at the developmental difficulties of *all* children, and not at those of one selected group. To see things in their proper perspective is the beginning of wisdom.

NEWS AND NOTES

Ceylon Section

The Ceylon Section of the N.E.F., the National Education Society of Ceylon, has had its membership doubled during the last year mainly due to the introduction of associate membership at concession rates. This is for the benefit of students in training at government training colleges and the University department of education.

The intelligence test, drawn up for the Society by Mr. J. E. Jayasuriya, has been well received by not only the schools in Ceylon but by the government Department of Education which has been interested in the test to the extent of offering to buy it outright from the Society. The Department has also made use of our Cumulative Record Card in preparing its own card for use in state schools.

Of the meetings and conferences held during the year, mention should be made of at least two. First, the Society had the privilege of listening to Professor J. A. Lauwerys of the University of London Institute of Education, also Chairman of the Executive Board and Guiding Committee of the N.E.F. The subject of his address was *Education in Relation to Community Needs*. The second event was a conference held to discuss the implication of the findings of the survey on Education and the Use of Leisure in the City of Colombo. Professor T. L. Green, Professor of Education at the University of Ceylon; Mr. K. Nesiah and

Mr. J. E. Jayasuriya, the President and the Editor respectively of the N.E.S.C., addressed the Society on this occasion.

Mention may also be made of a text book sub-committee appointed to translate books on education into Swabhasa. As a preliminary step to translation a committee is at present working on a glossary of Swabhasa terms in Education and Psychology.

On the whole it may be reported that the Society has had many a success during the period under review, some of which have been mentioned briefly here. I propose to submit a fuller report on our work at a future date.

U. D. JAYASEKERA, *Honorary Secretary*

Italian Section

Since January the group at *Palermo* has been working on the problem of work in expression in primary and secondary schools. They have listened to two reports given by Professor V. d'Alessandro of the University of Palermo.

The group at *Turin* continues its research on pupils left down in the same classes for a second or third year.

The Italian Section's Declaration of Aims and Principles (see *The New Era*, November 1956) has been discussed by several groups during January, February and March.

A new group was formed in *Asti* (northern Italy) in November 1956. It is working on the problems of relationships between the school and family, and also on the comparative value

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of testing compared with the teachers' assessments of their pupils' intelligence and character.

On February 10th and 11th some members of the Italian Section attended a meeting concerned with the organization of the Educational Co-operation Movement and with the matter of drawing up Principles and Aims on the lines of those inspired by the N.E.F.

R. LAPORTA, *Secretary*

Pakistan Section

The first meeting of the Pakistan Section was held in November 1956, when the aims and ideals of the New Education Fellowship were explained. The next meeting was held in December at which Mrs. Saeeda Malik, Principal of the Lady MacLagan Training College, Lahore, presided. The topic for discussion was *Self-Government in Schools* and some distinguished Head Masters and Senior Administrative Officers of the West Pakistan Government Education Department participated in the discussion. The Section's third meeting was held in February when Professor W. V. Smith, Visiting Professor from the U.S.A., spoke on *Democracy and Education*.

A project to survey creative expression amongst Pakistani children is being organized under the auspices of the New Education Fellowship.

ANISUD DIN ANSARI, *General Secretary*

Book Reviews

The Child and the Family:

D. W. Winnicott (*Tavistock Publications 12/6*)

This book contains Dr. Winnicott's broadcasts and articles dealing with the ordinary devoted mother and her baby and young child. It is free from the slang and theorizing that haunts so many manuals on the subject and, what is even better, is free from the superior and patronizing attitude into which the more popular expositions tend to fall.

Anyone who has not heard the broadcasts, or who has not come into contact with Dr. Winnicott's work, had better read the postscript first. It contains the credo of one who has, as a practising and teaching psychoanalyst, explored the range of human motivations over many years. 'As for me', he says in the chapter called *The Mother's Contribution to Society*, 'I can already see what a big part has been played in my work by the urge to find and to appreciate the ordinary good mother.' It is in her service that he has distilled the insight and wisdom of his long practice and deep thinking, and it is

to her that he speaks as one who wishes to awaken in her the forces of trust in her own ability as a mother.

For a teacher who is accustomed to conceptual thinking, some of the description and the direct and intimate approach may give a misleading impression, as if nothing of great moment were being said, almost as though the technique of teaching which the author chose to apply were one of 'play' between himself and his audience. Nothing could be further from the truth, and the only way to appreciate fully the newness of many of the formulations is to gather up not only one's thought but one's feeling and imagination as well, and be prepared to share an experience. If that becomes possible, then the teacher can perhaps get closer to some of the mothers who come to see her about their children, seeing things with their eyes and from their point of view. Dr. Winnicott never for one moment leaves his place at the mother's side, even where he may warn or give advice about things that might impair the child's relationships or stability; he

gives recognition to the supreme act of creation that being a mother remains, long after the actual giving birth, and he wishes this recognition to become a more important factor in the life of society.

Readers who may have been misled by writers who consider the infant as morally neutral will be interested in the chapter on *The Imate Morality of the Baby* in which the development of skill and of morality is traced in parallel, — a vital point for understanding principles of early teaching even in the school life of children. *Knowing and Learning* is a brief chapter full of relevant points for the educator, and so is *Stealing and Telling Lies*. The role of the father is most feelingly described in the various stages from before birth to independence, and other chapters deal with *Adoption*, *Visiting Children in Hospital* and with *Instincts and Normal Difficulties*. All these are radiating from the centre, which is the full understanding of the primary mother-child couple as being in that state of *participation mystique* where the foundations for all later relationships are laid.

It is this relationship above all which Dr. Winnicott seeks to safeguard from possible harm, either through the uncertainty of the mother in view of unaccustomed events and responsibilities, or through the misguided interference of well-meaning people. At a time when so many outside agencies are taking an interest in the family, it is good to be reminded that it is not upon them that the well-being of the family unit depends, though they have their part to play. How they play this part will largely depend on the understanding and respect they bring to bear upon their approach to the mother. Pre-conceived ideas of what constitutes a good mother may lead to the break-up of families which might have been preserved if the mother had been supported at a time of difficulty. This support, which every mother with young children may need at one time or another, need not always be given by someone in authority or with a professional title; just as the ordinary mother who cares for her child can draw on inner resources of instinctive knowledge to manage her child, so can the ordinary person learn to understand what these resources are. Dr. Winnicott speaks as a human being to other human beings; if we can listen, we may learn from him what is useful not only to others, but also to ourselves.

Margot Hicklin

The Organization of Science in England: D. S. L. Cardwell.
(Heinemann 18/-)

Few sociologists, perhaps, would accept the view that history repeats itself except in its broadest and most general features. They might not think it strange, however, to find the same warnings of impending disaster repeated at intervals in a nation's history. Dr. Cardwell's most interesting book serves to illustrate the second point. It should induce responsible citizens to think seriously about the first. It is no surprise, for example, to see how many statements were made in the nineteenth century which reflect those heard to-day about the urgent necessity of organizing the fullest possible application of science to industry. It is, in fact, with the last century that the author is most concerned although he sketches in the eighteenth century

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English and continental backgrounds, and concludes with some reflections on our present professional society. In describing the various institutions which developed, — for example, the Mechanics Institutes, the University of London, the Civic universities, and the City and Guilds Institute — Dr. Cardwell shows that there was a rising demand for the more adequate and professional organization of science on a national scale. It culminated in near panic on the part of some people after the 1867 International Exhibition in Paris. To them it seemed that Britain's industrial lead was being lost to European countries whose scientific and technical education was better organized. Among others, Playfair, Spencer, Huxley, Strange, and Magnus were constant advocates of policies designed to remedy the position. This was, in their view, virtually a fight for existence. Frequent, and unfavourable, comparisons were made with Germany where the chemical industry had pioneered applied science on a notable scale and where, by the end of the century, first rate technical institutions of university rank completed a well-developed system of full-time technical education. In England, on the contrary, until 1870, there was no effective national system of elementary, let alone secondary, education. And, to quote Dr. Cardwell, 'the public schools and the old endowed grammar

schools were hardly touched by science'. Movements like the Mechanics Institutes had become more literary in approach. Every effort was made by the advocates of science to keep it a 'liberal' study. The inclusion of the history of science in the pre-Tripes course was, for example, urged. At first the London B.Sc. 'required of candidates a competent knowledge of mathematics, physics, chemistry, the biological sciences and logic with ethics'. But a psychology of learning that posits that 'a thorough knowledge limited in a comparatively small range, is preferable to a slight acquaintance spread over a more extended area', and the examination system made courses both in the Arts and in science more specialized. Standards were raised, and no doubt the numbers of graduates kept low. This situation continues to exist to-day. Furthermore the amateur tradition of science persisted into the twentieth century. The universities ignored the claims of research and there were virtually no careers in industry for science graduates. Indeed until the Second World War, teaching was the occupation of the natural scientist. It seems then that, on the whole, the warnings of those who thought the future of the country depended on the application of science to industry were ignored. Dr. Cardwell concludes: 'It is not easy, for the casual observer at least, to shake off the

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suspicion that, by 1900, England had slipped badly in the struggle for existence.'

In fact there is a good deal of evidence to the contrary. Despite minor depressions the second half of the century was a period of tremendous commercial prosperity — real wages, for example, continued to increase although the population rose phenomenally. In the twentieth century England survived one world war and even, if by the skin of her teeth, another. One looks in vain in this book for adequate explanations of this survival and apparent prosperity. The issue is not irrelevant because since 1945 the same responsible warnings have been made about the deplorable state of science and technology in England. The Barlow Committee, the Percy and other reports have argued how closely national survival is related to a more adequate organization of science and technology and to the fullest possible application of them to industry. Can these warnings be ignored with impunity to-day as they were a hundred years ago?

To answer this question might require a sociological analysis of conditions in the nineteenth century and their relationships with science, and a comparison of them with those of to-day. Since it is the object of Dr. Cardwell's study to see science as 'a characteristic of our society' one might reasonably expect light to be thrown on this problem. Interesting as his analysis is, I do not think it quite succeeds. In his first chapter he sketches the various theories concerning the determinants of science. His main conclusion seems to be that no single factor can account for scientific progress. 'However', he asserts, 'it is reasonable to argue that as science is made by man in society the best way is to begin, continue and end with that group of men who practise science, and to try to elucidate those factors which have either advanced or retarded their work'. Further, 'apart from those social institutions which, at different times, provide mental and material incentives for the pursuit of science, two further factors governed scientific development. These were, firstly, the existing structure of knowledge together with what may be called the inherent opportunities of the situation, and secondly, the quite unpredictable emergence of men of genius and their response, in

terms of rational creative thought, to the opportunities presented'. Unfortunately in his institutional study the author does not quite manage to maintain his grip on these illuminating hypotheses, and whilst we learn a good deal of the claims made for the organization of science on a national basis we do not discover what conditions made them unacceptable. One point he does make, is the lack of adequate elementary and secondary school systems. But this lack is itself an interesting social phenomenon which needs explaining. The real sources of opposition to professional and technical education do not clearly emerge. On the other hand in describing the origins of the Civic universities and comparing them with German developments Dr. Cardwell does not, in my view, make enough of the fact that here, in England, the applied sciences won a place within institutions which were to become full universities. In Germany technological studies developed in separate institutions, the *Technischehochschulen*. They were extremely efficient — but enjoyed much less prestige than the universities. What were the social and political consequences for Germany of this divorce? Finally there is no clear analysis of the structural pattern into which technically trained personnel might fit — research scientists and engineers, technologists, technicians and craftsmen. Consequently, it is difficult to see whether our lack of technical personnel in the nineteenth century was general or restricted to highly qualified technologists and applied scientists.

The point is that the second industrial revolution has set up a radically different pattern of industrial needs. There is an insatiable demand, it seems, for university trained scientists and technologists. It requires managerial and social skills of a completely different type. Moreover England's whole economy is different. Two wars left her bereft of vast overseas investments and desperately short of raw materials. The challenge is again one of survival. Dr. Cardwell's book does not set out to solve our present day problems of organizing science more adequately — it does throw a great deal of light on them. As such it should be read by educationists and sociologists. One might also hope that the general public will read it and in doing so will notice what H.G. Wells

is quoted as saying. 'We cannot get along with our scientific men cut off from the general thought of the community, and the general ideas of the community cut off by a devotion to the dead languages from the stimulus of living science.' 'Until philosophy and history is freed from the "Greek Shibboleth"', he went on, 'your man of science will still be an unphilosophical specialist and get as much respect as he does to-day, and your literary and political men will be unscientific, unprogressive and unenterprising, full of conceit about their "broader outlook", and secretly scornful of science.' I wonder whether Mr. Wells would repeat this warning to-day?

Brian Holmes

The Dramatic Universe:

J. G. Bennett (*Hodder and Stoughton* £2. 2s.)

To use a terminology altogether wrong in a Montessorian, I give this author full marks for the nobility of his aim, and the conscientious care with which he has pursued it. I would like to give a few extra marks for readability and the maintenance of tension that keeps the reader going, literally from the first page to the last. While most books retailing the fruits of modern research are out of date before they are written, this one is almost ahead of its time, especially in England, where we lag lamentably behind the continent in the wider view-points of cosmogony, which make our still materialistic evolutionism sound like the prattlings of an infant. So, it is well to have an Englishman helping to popularize the notions of the earth as an organism and the biosphere as its means of activation, which Montessori has for some years been advocating as the child's door-way into science.

While he does not stoop to the flippancy of popular treatises, he provides technical summaries (for example, in field theory) that Hogben could not have bettered. The book, as its title implies, is in the philosophic tradition of endeavouring to answer the normal human questioning as to the what, whence and whither of the known universe, and of man's place in it, and — as a first step — it brings what is known of the universe up to date. Another volume is promised on values (as opposed to facts), which leaves us with a

sense of frustrated appetite, as when we see the stage set for a play not yet ready to begin.

Belonging, as I do, to the Western tradition, and being more interested in science than philosophy, I doubt if I am the best kind of person to comment critically on such a book. But, to me, it hovers uncertainly between the pure Western tradition and those of the East. Hence its appeal will depend largely on personal predilection. Those who like their philosophy tinged with a one-two-three-ism will find it more satisfying than those accustomed to a cold-blooded utilitarianism of concepts pruned down to the strictly useful. Perhaps it is due to this missing final volume, but I find also a peculiar intrusion of characters not in the script, of characters who peep unexpectedly through windows and utter lines for the rescue of what the audience might otherwise fail to notice. This is very foreign to the Western tradition of formal thought, even if in that we include ample tribute — as Mill does — to the influence of scholasticism. In fact, I keep wondering if the line of descent has short-circuited this, and gone direct from Aristotle to Gurdjieff, for whom Bennett may be trying to

do what Aristotle did for Plato. As an example of this intrusion I choose the following: —

'The quality of knowledge depends primarily on the quality of the knower; that is, the level of his being and the form of his will.'

No one, I think, would doubt this, yet the 'quality of knowledge', 'the level of the knower's being' and the 'form' of his will, are extraneous concepts considered nowhere in the course of the argument. They do not even appear in the glossary of terms used. Again,

'The deeper understanding which is essential if human life is to enter a new epoch cannot be transmitted, or even shared; for it issues solely from a man's unique experience.'

'Understanding, being a property of the will, can never be inconsistent or contradictory'.

Practically every Western thinker would separate, for simplicity's sake, the concept of will from the concept of understanding (conation from cognition), and even the will — such of it as remains — is fully capable, in modern psychology, of contradicting itself; so one feels at once that such a statement needs justification. But none is offered. The assertion just

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falls into the text as if it came from another fount of type. Furthermore, the author may know, but the reader is left wondering, how this deeper understanding is to be attained — not that its desirability is in question. Despite the fact that (on page 19) 'everything is to be regarded as uncertain, even uncertainty itself', there is (on page 111):†

'the eighth gradation of knowledge, only reached when all ordinary knowledge is laid aside and abandoned and consciousness lies open to the light of revelation... possible only for a complete individual.'

Willing as I am to admit that without revelation the finite mind of man must remain ignorant of much, I do not like the idea of abandoning ordinary knowledge, which savours (to me) of quietism, when the soul lays itself open to all the dangers of suggestion, hypnotism, telepathy, or even possession (the reader, will in any case choose between these, so I leave it to him). But if this book is really a 'back-cloth' philosophy to an active cult of the human faculties, then, of course, all is explained.

Claude A. Claremont

A Youth Village in Israel:

Arthur Saul Super (F.I.C.E.
and Youth Aliyah 7/6)

Alonei Yitzhak, a children's village, was seven years' old when Mr. Super visited it in 1955. He had obtained the co-operation of the Israeli authorities in writing his book because he is obviously an enthusiastic supporter of the purposes for which the Village stands, as well as a highly qualified observer. The result is of interest to the ordinary reader for its vivid description of a development from arid beginnings to considerable material and spiritual achievement. It is even more interesting to the educational world for the practical answers it gives to questions such as 'how much self-government is possible at what age?' and 'can we manage without drastic punishments?'

Moreover, the sociologist finds here cultural data and their interpretation in a unique setting. The Village was set up on an arid hill where some shrivelled oaks, believed to be dead, revived as a symbol of the power of rejuvenation that collective endeavour may bring. Its name, *Alonei Yitzhak* means 'The Oaks of

Yitzhak', and Yitzhak was a famous pioneer in Youth work in Israel. In a rural and secluded setting, the Village is within a few hundred yards of a Collective Settlement with which it maintains close ties of mutual aid. For example, when the collective adult settlement, or 'Kibbutz', is in special need of workers for a particular job, the Children's Village furnishes volunteers who earn some money for special purposes of a common nature. No one owns private funds, and all are equal as regards material benefits, as is the case in all these Kibbutzim. The Children's Village was built in co-operation between Youth Aliyah, the world-wide organization that helps young immigrants into Israel, and the Women's Organizations that help similar causes. However, financial aid is kept deliberately to a minimum so that the psychology of a charitable institution may not develop. Just what is meant by this can be well understood by anyone who realizes what an important part is played by the financial basis of a voluntary undertaking of this kind.

At *Alonei Yitzhak*, 178 children from twenty-eight countries are living together, with fifteen native languages amongst them. They are screened after arrival from abroad in a reception centre where they remain only a few weeks. Mr. Super calls most of them 'normal problem children'; orphans or half-orphans predominate, but twenty-eight children are sent by their parents living in Israel for the usual reasons that make parents send children to boarding schools. At the Village, five age-groups live in separate establishments built in a circle round the communal houses which serve them all: the dining hall that all of them use for all their meals, the school and recreation facilities.

6½ is the lower age limit, 17 the upper. Among the youngest, groups may number up to 16 children, whereas the oldest group numbers 52. Boys and girls are mixed, except in the lowest range, 6½–9. It is not stated why this group has no girls!

Most interesting observations are made about the difficulties of children with darker skins than the normal Israel-born: the Indian children — the reason for whose stay in the village is not explained — clinging closely together, and clinging to their few ties with their homes in India; the North African children,

disinclined to work the land by primitive methods as that confers inferior status in their original countries; also, it is observed that their minds are 'incapable of abstraction' and find it hard to distinguish between fact and fiction. What cultural values may be in the balance here, when a rapid adaptation is demanded and very often achieved, perhaps at the expense of something that the child could not preserve once it had left its familiar environment?

The short summaries of case histories give very little indication of the real development underlying them, but one understands that the story told is that of a group, not of its members. It is the group that takes the place of the family, and forms the basis in many cases of an adult permanent collective, to be established as a settlement elsewhere. An interesting discussion of the educative atmosphere makes use of the difference between group compellers and group builders (as described first by Bogardus). The former it is believed, produce dependent types of children, the latter independent ones. The relationship with the youth leader or 'Madrish' is not a permanent transference, and discipline is largely, maintained by the children themselves, with the aim of establishing a normal village community in which each has a sense of belonging and of purpose, knows what his job is and carries it out with enthusiasm.

The Village observes the religious tradition of the Sabbath and other Jewish festivals, and the Bible is studied as an integral part of the curriculum, which is in other respects that of an ordinary high school. There are considerable facilities for recreation, including sports, an internal radio station, music and theatrical work, wall newspapers and photography.

Mr. Super gives a lucid description of the experiment in Self-Government which aims to counteract the defects of a purely group existence to which neither he nor the Village is blind. For the last two years, the children have elected a council of seven every six months, on whom a considerable degree of responsibility devolves. Every child over 11 can vote in these elections, and every child over 13 is eligible to serve. When Mr. Super visited, the ages of the council members were 14½ to 15½, and none was a girl. This is paralleled in the

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study of the Pestalozzi Children's Village made by this reviewer. Girls either do not command the general trust or do not wish to take the responsibility involved. Which is it?

The Village is meant for 'normal problem children'. What happens when a problem goes beyond the normal? There is psychiatric advice available, and a special Village for handicapped children is in existence to which children may be transferred on account of mental or physical handicaps.

When the age of 17 is reached the children have completed a high school education plus a training for life which is to replace what they might have received in their original families. The Army, which every boy and girl must then join, continues this training, and many crafts and vocations are taught during that period. Afterwards, the young people should ideally settle on the land, but only 30 per cent. did so during the year studied. The drift to the towns is partly due to the fact that the North African and Iraqi children came with their families who, for preference, would settle in the already crowded towns. Many children feel the life of the city to be unsatisfying after the wholeness of their experience in the Youth Village and the Kibbutz. They remain in touch with their Village by yearly reunions and many personal ties. One boy, in a moving statement, compares himself with the children who have been brought up in families. 'I should compare my relation to the Village with that of a milch cow and her calf. Even more than the latter wants to suck, the former wants to feed her... In it... I forgot my bitter fate and began to feel that I was no less a person than the free and happy Youth of Israel. They have parents, I have not. I have the Village...'

Margot Hicklin

NEW EDITIONS

Many of those who teach History or Social Studies will welcome the fourth edition of *A History of Everyday Things in England*, Vol. 1 1066—1499 by Marjorie and C.H.B. Quennell (B. T. Batsford, Ltd., 18/-) which has been considerably revised and contains additional illustrations.

Another important new edition, this time the ninth, is *The Weaver's Craft*, L. E. Simpson and M. Weir (Dryad Press 18/6). This standard work has been brought fully up to date by Miss Weir since the death of her sister.

DARTINGTON HALL

It is with deep regret that we have to record Bill Curry's decision, on grounds of the increasing strain upon his health, to resign his post as headmaster of Dartington Hall School from Sunday, 31st March last. Although the Trustees had hoped that Mr. Curry would take time off during his last term, in the interests of his health they feel they are bound to respect the reasons for his present decision and have accepted it. Raymond O'Malley has agreed to act as headmaster during the interval until Mr. and Mrs. Child take over their responsibility in September.

Bill Curry took charge of the School in September 1931 and, as new buildings became available, filled the school with children of parents who were happy to find in him and in his ideas the answer to many of their problems. They were looking for a school, prepared to break with a number of outdated but often unquestioned traditions from the past, yet able and willing to cultivate a high standard of accomplishment, whether in science,

mathematics or in the humanities, and alongside to offer a range of opportunity for the pursuit of individual hobbies and interests.

Bill Curry has not only taught, administered and written up his ideas in books, some of which are now required reading in teacher training courses, but travelled up and down the country to challenge some of the taken-for-granted of students in college, as well as of teachers. His capacity in discussion is notable.

Gifted with a brilliant mind, Bill Curry is a confirmed liberal of the old school, deeply concerned over the way in which ideas of liberty, freedom and democracy might find lively expression in the daily routine of school life. His innate respect for the individual has led him to experiment boldly, yet realistically, in a wide variety of ways that, without fooling the pupils, might yet give first-hand experience of the responsibilities, individual or group, that had to be faced if real freedoms were to be enjoyed.

The outcome appeared to many visitors to be, to their obvious surprise, an extremely orderly and tolerant society, generating an atmosphere of happiness, with a good working relationship between adults and pupils of both sexes.

The readiness with which universities, and especially Cambridge, accepted boys and girls from the school, a fair proportion with open scholarships, against all comers, has served to prove a vital part of Curry's case, that a school that valued freedom so highly need not be a breeding ground for sluggards. But there is also a considerable number of past pupils who, though they never reached a university, fill a wide variety of roles with distinction, and who look back on their experience under Bill Curry with delight and gratitude.

Leonard K. Elmhirst

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THE NEW ERA

IN HOME AND SCHOOL

Some Aspects of Imaginative Work with African Children

Part I: A Statement of the Problem

Eva Engholm, Formerly Senior Lecturer in Education, St. Gabriel's College, London and lately Headmistress and English and Art Teacher of Makerere College Demonstration School, Uganda.

WHEN I started teaching English and Art in an African secondary school (mostly boys) four years ago, I found myself having to start again from the beginning, after twenty-one years' of teaching and teacher-training. My only teachers were my pupils — in many ways perhaps the best teachers one can have — though I was also helped by the enthusiasm and support of a young European member of the staff. My early class-room experiences were totally unlike any I had had previously. One is aware, of course, that one of the main devices in teaching is teaching by analogy, but just to what extent one depends on this device was not brought home to me fully until I found myself in a situation where practically none of my analogies were of any use.

Repeatedly I found myself beginning, 'Well, it's like a...', only to realize that the simile was unknown to an African child, and did not apply in Uganda anyway; but how was one to make comparisons that were meaningful? For to teach without making comparisons is impossible, and every comparison involves an act of the imagination. Added to this was the deadly bleakness of being asked no questions. For eighteen months no one ever asked a question (this was partly because the children lacked facility in the English language), so that the bliss of these children's obvious eagerness to learn was off-set by an apparently total lack of curiosity. One left the class-room a limp rag. There was no come-back, no stimulation, no urgent follower frantically demanding the answer to just one more question. I remember

thinking ruefully of how often and with what confidence I had taught students in England that curiosity was 'natural' in children. Inquisitiveness did appear to be 'natural', (you could never do anything without being watched), whereas curiosity appeared to be a phenomenon derived from living in a world dominated by the western concept of scientific cause and effect, as opposed to the African's world dominated by the concept of animism.

I once asked an African teacher, who had herself spent a considerable time in England, about this lack of questions. 'They don't know what questions to ask', she said. Questions, comparisons, all are the outcome of the ability to reflect upon imagery and association, and imagery depends on sense experience, on awareness, on observation and a certain degree of consciousness, and this again is largely governed by interest. You cannot ask questions about things beyond the range of your imaginative participation.

Cohen in *Reason and Nature* has summed up this situation as follows: 'We are led to the same results (i.e. the recognition of how images must be subordinated to rational connections) by reflecting how dependent our power of imagining things is on our previous experience... Without rational reflection the field of unfamiliar possibilities is closed. The reader can test this for himself by asking how many people can imagine a piece of paper that does not have two distinct sides, or a vessel where there can be no line of demarcation between inside and outside. (A Mobius strip or Kummer surface.)'

This inability to cope with what was beyond

the reach of their imagery and associations was clearly demonstrated when eventually the children began to ask questions — simple questions about concrete things. 'Madam, what is a horse?' 'Well, a horse is about the size of a cow, but it hasn't any horns'. Unnerved by the ludicrous image, I added hastily, 'And it has a mane,' only to realize that the word had no meaning for any of my pupils for they had never seen a mane. The ruff of a lion would be the nearest thing, but contrary to popular belief, relatively few children in this part of Africa have seen a lion. Of course, the obvious comment is, 'Produce a picture of a horse.' But pictures themselves imply a habit of looking at pictures, a familiarity with pictures, so that the beholder can translate them into some reasonably satisfactory concept. Looking at pictures takes for granted European eye habits. In our painting lessons these habits had been disconcertingly absent. Moreover when shewn filmstrips, many of the things represented proved completely meaningless to some and only vaguely comprehensible to others.

'Madam, what is snow?' 'Well, you only get it where it is very cold. You know when the rain is very cold...?' What *was* one to say? Snow is like salt? (The lilac-coloured lumps from the local salt-lakes sold in the market, most familiar to country Africans? — The packets of grey cooking-salt sold to the town African?) No good. Snow is like sugar? (The local sugar is made from sugar-cane and greatly resembles the cooking-salt, a source of occasional culinary disaster, and anyhow how could one explain miles and miles of sugar on the African landscape, with sugar on the trees, which here do not seasonally lose their leaves?)

'What is an eiderdown?' Here at least the answer is relatively easy for one can take an eiderdown (I occasionally use one) into the classroom, also a bedspread, and all the other appurtenances of a European bed, and it is possible then to establish before the astonished gaze of an interested class just how complicated our sleeping arrangements are.

Even among Europeans, bed divergencies cause a certain amount of consternation, and the dismay engendered in a pure-blooded Briton when making his first acquaintance with the

German 'Federbett', for example, never mind about the Swiss or Austrian buttoned blankets, is a common phenomenon. Nevertheless when teaching German or French to English children, it is possible to give some idea of what such unfamiliar objects as a German bed or a French 'bidet' is like. There is a common stock of imagery to draw upon, and it is possible for a teacher to arouse the necessary chain of associations. But try to explain to an African child the appearance and uses of an eiderdown, and see how soon this exercise can undermine one's confidence.

On the other hand it is dangerously easy to deceive oneself into thinking that one has described an unknown object efficiently on account of the keen desire of the class to understand, to please the teacher, and their rather vague appreciation of the term 'understand'. This is partly due to a form of education which aims, in the first place, at mass literacy, and where, even at the next most vital stage, the approach is quantitative. This leads — in school — to the omission of the vital imaginative step, the forming of ideas by reflecting upon one's reservoir of images and associations. 'The very recognition that there is something which we have not yet grasped involves something beyond imagery. Without such recognition of our formal power to recognize the limitations of our material imagination (i.e. imagery *alone*) we fall into the absurd sophistry which ignores the most patent of all facts, viz. human ignorance, and asks, "How can we know that there is anything which we don't or can't know?" This sophistry is not only the basis of what is called subjective idealism but is the key to all that is characteristically weakest in modern thought, — the illusion that by ignoring our limitations we can deny the larger world that mocks our pettiness.'¹

It is precisely this weakness which we must guard against encouraging in the young members of a newly developing country. Our pupils in African schools, aided by excellent memories (and the laws of probability and chance) can in fact give the impression of having grasped a situation or the meaning of a thing when

¹ Cohen *Reason and Nature*, Chapter II

actually the very opposite turns out to be the case. It is only too easy to become glib about it all and to skate blissfully on the surface, and this glibness is a menace against which the teacher in an African school has to be on his guard all the time. How unenlightened, not to say cruelly unenlightened, the education for African children (and training of African teachers) can be. They have such powers of mimicry that they have a facility for acquiring a most dangerous veneer, which robs them of what should be their birthright. The half-educated African is their worst enemy together with the sentimental European with a closed mind, — the half-educated African only being half-educated because he has had the wrong 'education'. If only we would own up to knowing nothing about educating Africans, and start there and learn from them!

It can be objected that one can make too much fuss about such things. After all, in teaching European children one often, if not daily, has to tackle the explanation of something unknown. Unknown, yes, but totally outside the range of the children's imagery and associations, that is, beyond their imaginative participation? No. The Arctic can be defined in terms of known images, — so can the desert, so can a Chinese house or Chinese sleeping arrangements. There are hundreds of pictorial 'aids' readily comprehensible to European children on account of their familiarity with the medium, but try and describe Mount Everest or King Arthur and his Knights to an African child. I did take the School Certificate class to see the film of the conquest of Everest and also the film of the *Kontiki*. Those who had never before visited a cinema, and they were the majority, were in the first instance almost entirely preoccupied with the seats, (tip-up and plush). Later, I set the School Certificate class the question, 'Having seen the film, if you were now asked which of the two expeditions you would care to join, which would you choose?' A number wrote that they would prefer to join the Everest expedition because it was not dangerous, whereas you *could* fall off a raft. Others chose the *Kontiki* because lying on a raft in the sun seemingly doing nothing, with a lot of food about, offered understandable standards

of comfort apparently absent from the Mount Everest expedition.

After reading *The Lady of Shalott*, which was warmly received on account of its sounds and the 'curse', I was asked: what did the Lady of Shalott eat, who brought it to her, and where were her parents and relations? Cornered, and longing to be able to help them by somehow meeting them halfway, I tentatively suggested that her father might easily have been killed in battle and perhaps her mother had died, (death is always comprehensible and taken for granted) and then, as they know, many Europeans did not have hordes of brothers, sisters and in-laws. But the Lady of Shalott was a Lady of high degree and probably had a maid-servant, a lady-in-waiting, who would bring her food. (After all, Tennyson had not written the poem with the Baganda in mind). From then on, most written questions concerning the poem began, 'The Lady of Shalott lived on an Island with her waiting-woman. Her father had been killed... etc. etc.' This made sense, and was within their imaginative grasp.

If imagery is the capital or food of imagination, a rich imagination signified a rich store or reservoir of imagery to draw upon. It stands to reason (and this is clearly shown in the examples already quoted) that an African child's reservoir of imagery and association, including of course emotional association, will be very different in content from that of his European neighbour; so will his sense experiences. The first step towards tackling the question of how to encourage imaginative work in African children seemed to us to be to broaden the children's sensuous response to common objects by drawing their attention to them, i.e. to develop their awareness, consciousness, not (in the first instance anyway) by the alien, unfamiliar and second-hand medium of pictures, but by actual things and situations. You cannot, for example, explain to a child in words what the word 'prickly' means, but you can bring a pineapple into the class and hand it round the room.

It would seem not unreasonable to suggest that a lot of trouble could be saved if teachers of English would take the trouble to learn the vernacular and, instead of carting pineapples about, merely say, "'prickly' is what you call

"a maggwa" in Luganda.' It is not as simple as that. Leaving out the fact that Luganda is a difficult language, and being an African language bears no resemblance whatever to any European language, and that there are few teachers available who even dimly appreciate what difficulties Luganda presents to a European, (how often must Africans think this about us and our language), there is a far greater difficulty inherent in the language itself, namely the difference in associations and concepts. There are hardly any adjectives in Luganda. There is, for example, no word for 'square'. Naturally not. Until the arrival of foreigners, Africans in this part of the world lived in round huts, goods were carried on the head in round bundles on round pads, and vessels for food and drink were round. The expression for 'prickly' in Luganda is 'of the prickle', and this concept does not in fact correspond to the European idea of 'prickly'. This is more clearly seen when a European tries to use the Luganda 'of the prickle' in situations where a European would say 'prickly'.

Add to that a most important point. African children have not considered pineapples in terms of prickliness, nor egg-plant in terms of cool smoothness, nor tomatoes in terms of glowing colours. *That* approach is a strange one for them, as they have been in the habit of thinking of all these things merely in terms of food. They have not thought of food in terms of aesthetic experience. It is easier to arouse a response to the quality of the juiciness in a pineapple than to its prickliness or the decorativeness of that tuft of frilly leaves at the top.

Here again, when teaching an English child the French for 'prickly', the teacher builds on the fact that he takes for granted that an English child is aware of prickliness, and though he may associate it most strongly with, say, rose briars or black-berrying, it is easy for him to make the transfer and appreciate its connection with the rough scratchy skin and leaf-tufts of pineapples.

It may be argued that an African child is perfectly aware of the quality of prickliness in cactuses and prickly pears, as he has good reasons for avoiding them on account of this outstanding characteristic. It is precisely because

they fit into his pattern of sense responses as something to be feared or left alone that the pineapple does not evoke in him a prickly image, because in a pineapple the prickliness is quite harmless and therefore not worth noticing. —

So far the problem has been discussed only in connection with concrete objects. The reader can imagine how much more involved the situation becomes when the teacher tries to deal with abstractions such as 'friendship' or 'honour' (presupposing a completely different cultural background) or a simple adjective such as 'kind', the word for which in the vernacular covers also the European concepts generous, charming, attractive, gracious, indulgent, propitiatory, and many others. Add to this the whole range of vocabulary and concepts dealing with emotions and the problem becomes indeed a formidable one.

In most tribal societies feelings are ritualised and emotions in a sense 'prescribed'. If a wife lose a husband, she must express grief in the way in which she is expected to express it, (by beating her breast, wailing, rolling on the floor etc.) and it becomes impossible to detect whether behind the formalized ritualistic grief there is or is not any real feeling (in the European sense) at all. In the children's work one constantly gets sentences such as, 'My beloved mother died and I was sad for a whole week. I even did not eat any food.' And it is impossible to gauge the emotion or feeling according to any familiar European concepts. This is where one feels deeply one's own limitations with regard to appreciating such unfamiliar manifestations and the exact nature of what gives rise to them. On the other hand I have found one of the younger boys sitting shivering by himself on a lump of concrete in the playground, and when I asked him whether he was ill, he said his mother was dead. The statement is always stark.

THE sum total of our problems then might be summarized in four stages:

1. Our first step must be to use every opportunity of extending our pupils' sense experiences, and of drawing their attention to these experiences, as this would help to lead to —
2. The reflection upon experience, for the act

of imagination (as opposed to 'image' i.e. merely calling up images) is in itself a mental activity, a reflection on one's store of imagery and associations. This reflection can then find expression in different ways, three of the most recognizable being:

- i) the modification of future behaviour in the light of this reflection on past sense experiences. (Foresight)
 - ii) The application of this reflection to solve a problem, often in an apparently startling manner. (Insight)
 - iii) The creating of something new or original out of this reservoir of imagery and association. The reservoir alone is only half the answer; it is what the owner does with its contents that supplies the other half. On the other hand no one can do anything with an empty tank.
3. Thirdly, we must enable the child to become articulate, and to be able to express himself fearlessly on the subject of his sense perceptions and his reflections upon them.
 4. Lastly, we as teachers would need to develop in ourselves the imaginative insight able to recognize the rich variety of manifestations of different kinds of imagination unfamiliar to us.

To tackle these problems and the difficulties attendant upon them presented a formidable undertaking, — one it seemed almost arrogant to embark upon and one which, if it were to yield any return at all, could certainly only be approached with the utmost humility.

Moreover there is always the voice of the devil. It was a sore temptation to satisfy oneself that after all one was doing a reasonable job in just teaching the children a sufficiency of what Sir Herbert Read has so aptly described as 'the prose of expediency' as opposed to 'the prose that is Art', which would serve for examination and for limited daily use, — why bother further?

It would have been all too easy to let oneself slide into one or other of the various groups of those who had already had dealings with African children and who claimed to 'know' about them. The two groups most frequently encountered are (i) those who claim that African

children have no imagination (though what exactly is meant by 'imagination' in this context it is difficult to ascertain); one should stick to the word-counts, and not launch into high-falutin' nonsense. (ii) Those who claim that African children are imaginative 'just like European children', (this is always intended as a compliment) — and who produce, in evidence, some distressing imitations of what is believed to be European school-boys' imaginative writing. These two groups correspond perhaps to what Cohen has defined as 'The near-sighted positivists who call themselves realists (because they do not see the full reality) and the lazy dreamers who call themselves idealists (because they do not grapple with basic ideas).' *Reason and Nature*, Chapter IV

There was another hitch. One was so desperately anxious oneself to *believe* that creative imaginative powers were to be found in African children, as in others, that one was doubly suspicious of deceiving oneself into seeing the glimmering beginnings of their expression where indeed perhaps they were not, or where one was merely projecting one's own western imagination into what one read or saw, or on the other hand missing the real signs on account of the unfamiliarity of the manifestations.

And behind all the technical difficulties already mentioned lay a profound philosophical difficulty, that concerning what Dr. Albert Schweitzer has defined as 'reverence for life'. The Christian concept of the sanctity of the *individuality* of a human being is foreign to members of a tribal society, and even when that society begins to break down it probably remains one of the most difficult concepts for them to accept or understand. But it is this philosophical concept which lies at the root of that educational principle proclaimed in such statements as 'Every man is his own artist', (Herbert Read), for it is in the integrity of being true to himself, to his own perceptions, imagery and the feelings, and in creating something out of them, that each human being makes his individual contribution, however humbly, to the imaginative heritage of his race.

(To be concluded)

Children and Animals

Caroline Nicholson

The child identifies himself easily with animals because he regards them as having the same status as himself, that is, as requiring to be looked after. Hence there is a strong feeling of kinship on the part of children with animals *vis-à-vis* adults. This is particularly clearly illustrated by the use of certain diagnostic tests, the 'Thematic Apperception Test', and its younger brother, the 'Children's Apperception Test.' The T.A.T. consists of a series of carefully constructed pictures depicting *people* in various situations all of which are open to different interpretations. The technique in giving the test consists in providing an atmosphere in which the child freely relates his own interpretations of the picture. It is then possible, if the results are interpreted analytically, to arrive at a remarkably comprehensive and accurate assessment of the nature and degree of his disturbances. The C.A.T., which is intended for younger children and consists of pictures of *animals* in human situations, produces results which are strikingly more direct and easier of interpretation.

I recall in particular a highly intelligent and sophisticated child of 11. Experimentally I gave her some of the pictures from the C.A.T. Her response to these was delighted and direct. For example, there is one picture of a bathroom scene with a 'Mother' dog holding a 'Puppy' child on her lap. The expressions on the faces of the two animals were neither one thing nor another. My sophisticated 11-year-old's story was concise and to the point, 'Mama is cross, *but the puppy is happy*. He has made a pool and has spilt it on Mummy.' It was evident, not only from the content of the story but from the way in which she told it, that she was able to associate herself with the delight of the puppy in this achievement, whereas the material relating to her attitudes to this part of her nursery experience in the T.A.T. was far more obscure and overlaid with attitudes of shame and disgust acquired later.

I should like, for purposes of simplification,

to summarize under three headings why children keep animals:

1. They keep them because they want something to look after.
2. They keep them because they want a companion of a special and exclusive sort.
3. They keep them because they get great pleasure and much information from observing them.

Both the first and second motives express an emotional need, a need in terms of a relationship, and consequently a child's attitudes towards animals is a valid and valuable indication of his attitudes towards himself and to other people. The third, the wish to observe and to learn, fulfils a more strictly educational need, the satisfaction of his exploratory drive. Not that I am implying that this is not an emotional satisfaction, but it is not one which relies primarily on the child's relationship with the animal.

Something to Look After

Where the child wants something to look after, his attitude is based on identification with the pet and a reversal of roles. The child regards the animal as himself and behaves to it as the parents behave to him, or as he would have liked them to behave, usually a mixture of both. Here there is great scope for anthropomorphic attitudes which, taken to their extreme, can result in the sort of conversation I once overheard in an hotel in the West of England: 'I used to collect for blind children,' said an old lady; she was talking of the collection of silver paper, 'but then I heard of an organization which buys old horses and puts them out to grass. I collect for them now, and I regret every minute of the time I spent collecting for the children.'

The same sort of confusion was very evident in a ten-year-old girl whom I will call CHARMIAN.

She was not a patient of mine, but I taught her for a couple of years and had plenty of opportunity of becoming familiar with her difficulties. Charmian had an unhappy history; she was an unwanted child and during her early years was the occasion of many distressing quarrels between the parents which often resulted in her being violently put out of the room. Artistie and intelligent, she felt overshadowed by an elder sister and was almost unable to learn by reason of her insecurity. She demanded a great deal of personal attention from her teachers and yet was unable to have a happy personal relationship either with them or with her contemporaries. Her difficulties in this respect were very clearly and pathetically expressed in her attitude to the school kitten. I found her in the cloakroom one afternoon engaging in a passionate diatribe against adults in general and the school cook in particular. It had been judged best in the interests of kitten and children alike that it should retire during the ten minutes whilst the children were changing. The cook had thus removed it. It had given vent to a few miaows. This, Charmian was unable to tolerate. She immediately identified with the kitten, projected her own feelings as a small girl shut outside the door, felt acutely distressed and delivered a violent disquisition on cruelty to animals which included abuse of the cook, a woman who was kind to the kitten and had been particularly kind to Charmian. Charmian's confusion was the result of over-protectiveness, in turn an expression of her own wish to be protected and of her own repressed sadistic wishes.

She longed for a kitten of her own. Eventually she was allowed to have one. She behaved as though she had got a much desired and long awaited child. It was the first living creature with which she felt safe, because it was virtually under her control and it required her to feed it. She was frequently late for school because she had been to the fishmonger's first, to *make sure* of getting food for the kitten. The implication was that if she did not feed it no one would, but whether this was the case in reality or a function of her anxiety I do not know. I am not for a moment suggesting that Charmian should not have been allowed to have a kitten

because, her difficulties being what they are, she was bound to become emotionally involved with it and to expect from the animal something which it could not satisfactorily fulfil for her. A positive relationship is always a gain. But in a case like this it is desirable for someone to keep an eye on what is going on, — for a child who is so desperately ministering to the needs of herself as a baby in the person of the kitten is likely also to deprive and neglect it.

Next we have Dor and her budgerigar, or rather Dot's mother, who is an over-anxious woman reared in the strictest traditions. She is most anxious not to deprive Dot of anything, having been unnecessarily and excessively deprived as a child herself. She came to see me one morning recently in a state of great perturbation because she had been cleaning out the bird's cage and while she wasn't looking, the budgie, attracted by the sun and the open window, had flown out. It had never done this before. She was very anxious because the child would be so upset. I asked her whether Dot normally looked after the bird herself at all. No, she didn't, she couldn't be bothered, she fed it occasionally but that was all. It was nevertheless her budgerigar and had been given to her after strong pleas that she should have a pet. Briefly, Dot's mother, whilst unable to refuse Dot anything, was a busy woman and clearly resented what she regarded as an imposition. Her losing of the bird may have been unconsciously intended as a protest. It is also relevant that Dot badly wanted a brother or sister but her parents did not want a second child. She decided that she would offer to buy another budgie for Dot on condition that she would take some part in looking after it. It will be interesting to see how this works out. Here again the story speaks for itself; Dot wants a toy, she is not able to meet the elementary demands of looking after a living creature.

Again, to illustrate dependency attitudes of children towards animals there are ELIZABETH (12) and her brother JOHN (8) and the tortoise. The tortoise belonged to John, but John cannot look after himself let alone a tortoise. His attitudes to Torty were much the same as Dot's. He wanted a pet but he could not be consistent in looking after it. His feelings towards his

tortoise are a direct reflection of his own difficulties and in turn of his mother's. She wanted children primarily in order to demonstrate to her mother that she was now grown up. So John, dearly as he loved his tortoise, left its care to sister Elizabeth, which she resented because her mother also left the task of looking after John to her. The family lived in a flat, the tortoise must not go on to a certain balcony. One day John has omitted to see that the protective wire netting is up and Elizabeth has gone on strike. She is out playing with friends. Torty falls 40 feet on to concrete, cracks his shell and dies a slow death to everybody's distress.

I will not press the moral of this sad tale. A great deal is written about training for parenthood nowadays. I think a good case can be made out for the value of looking after animals as a training in becoming aware of, and effectively attending to, the needs of others realistically dependent upon us. And surely one could have no better object lesson than to observe the admirable family life of the mouth-breeding cichlids which Professor Lorenz has described in his book *King Solomon's Ring*. On the other hand if a child is, like the little boy in the film *A Kid for Two Farthings* 'not a born chick raiser', the sooner he finds out — and why — the better.

For Companionship's Sake

It seems that children tend to look to animals for companionship of a rather special sort, to look to them for substitute relationships where human relationships are not all that they wish them to be. I recall in particular DIANA, a girl of 13, whose relationships with other people were unusually distressing and lacking in confidence. She was passionately attached to animals and kept several. She felt that a basis of trust existed with them which did not for her exist with human beings. Animals were far preferable to people because they did not want to hurt her. She had in fact suffered a very painful accident at a tender age as a result of an encounter with a cow; her face had been badly torn, but she was not frightened of cows. All her awareness and understanding and sensitivity went into her relationships with animals

and she derived great satisfaction from their companionship. This story has its tragic aspect but it also has a positive one. While the sound of a dog barking would send her into rhapsodies, she was rather unexpectedly, extremely reliable and realistic in her dealings with animals. Her great ambition is to farm and if she achieves this I think it likely that she will find an occupation which will be emotionally tolerable to her and that she will do it well.

RACHAEL, on the whole, likes her fellows and they her. She is in fact an exceptionally likeable girl of 12. Her attitudes towards animals are I think fairly representative. As companions animals have the supreme advantage of not being able to criticize what she says. They are thus the perfect confidants. They cannot retaliate if she expresses to them wishes or feelings not socially acceptable and her relationship with her cat and her pony is more exclusive than her relationship with the members of her family who have to be shared.

SALLY, on the other hand, finds a warmth and vitality in her cat which she has never found in her nearest and dearest. She is now aware that these qualities do exist in other people and are not exclusive to cats, but to some extent this awareness has been facilitated for her through her affection for, and observation of, her cat, a charming creature personally known to me and noticeably free from behavioural disturbances!

I am not suggesting that when a child looks to an animal for companionship this is necessarily morbid, and even when it is, it can be a great deal better than nothing.

Something to Observe

Finally I would like to consider the positive educational aspects of children's contact with animals.

Disraeli, making political capital out of the evolution controversy, spoke slightly of apes. I wonder what impact the recent work of ethologists would have had upon him? Whether it would have humiliated him or stimulated him to know that the study of the behaviour of apes helps to make clear many problems of human behaviour? Nor is this true only of the sub-human primates. Rats, toads, gulls, sticklebacks — I am selecting arbitrarily from recent

work — all exhibit behaviour which give pointers to the understanding of the mechanisms at work at the top of the evolutionary tree.

The activities of the ethologist, the observation and interpretation of animal behaviour, awaken a strong response in most children, and, in addition to the pleasure they derive from the direct contact, their perceptions and awareness of the implications of behaviour are sharpened. In an age when educational textbooks carry such phrases as, 'Education for citizenship', and 'The full development of the individual', the study of animal behaviour seems peculiarly appropriate.

MARK is a very clever 12-year-old with something of a bias towards pure mathematics. His observation of his cat and her kittens have opened up new worlds for him. His difficulties are primarily connected with early feeding problems which he was quite unable to approach directly. The cat and her litters are straightforward and unhampered in this respect and Mark's delighted observation of them led the way to the understanding of his own attitudes. As his treatment progressed his perceptions became more acute and in turn his perceptions facilitated his progress. His elder sister had separated the cat from her kittens; she felt, and it was *she* who felt it, that the cat did not want to mother them. The cat made a noisy and unhappy protest and this was interpreted by all members of the household as a call for food. Various foods were given to her; her lack of interest was thought to be an indication that the food was not to her liking. The family's preoccupations with food were being projected wholesale on to the cat. When Mark came home he was able to observe her behaviour objectively. He reunited cat and kittens and peace was restored. I don't know whether the other members of the family appreciated the significance of the little drama but Mark certainly did, and is so much the less likely to interpret the behaviour of any children he may have in the light of his own reactions.

TIM's observation of his guinea pig is equally interesting. The animal was put out into the garden surrounded by a large wire-netting fence when the weather was fine. He was usually very happy about being taken out of

his cage for this purpose. One day Tim noticed that the guinea pig seemed hostile and frightened when he went to take him out, but the indications were slight and he took little notice.

The same day the animal managed to escape from his enclosure; a unique happening. A great search ensued and he was found. The following day he was again put out and there was an increased resistance to it. Tim was worried by not being able to account for this behaviour but it was felt that he was being unduly fussy. There was a minor family row because at the outset of a trip to the village Tim, not willing to ignore the implications of his observations, went back to look at the guinea pig. The animal was frantically running round the cage and then cowering in a corner. Tim made a thorough examination of the enclosure and discovered a hole, obscured by leaves, which clearly belonged either to a rat or to something more carnivorous.

Thus he averted a small tragedy since he was not too disturbed by the indications of fear to interpret the guinea pig's behaviour correctly. For Tim, as for Mark, it is a two-way advantage.

Conclusions

To sum up, provided that conditions are appropriate — a large animal in a small flat would obviously create problems for both the animal and the occupants of the flat — direct contact with animals would seem to be wholly beneficial to children. If there are personality problems it can help to indicate their existence and their nature and it may go some way towards solving them, and in any case it provides an experience educational in the widest sense and of great value in the development of the child's personality.

But a final word of warning. One may keep animals or encourage one's children to do so for all sorts of laudable motives but one has to be prepared for surprises. The parents of two children I teach bought two hamsters in the hope that they would breed and thus admirably inform the children about reproduction and family life in mammals. Alas! Father hamster killed Mother hamster and ate the offspring! On this lurid but cautionary note I find that I have come to the end of my remarks.

Nursery Schools, Parents and Teachers

Notes from a Lecture on Education and the Family *

Mildred Creak, M.D., F.R.C.P.

THE SPECIAL needs of the pre-school child make inevitable a sharing of interest between school and family. But I find it impossible to describe this age of childhood without referring to what goes before the child is old enough for nursery school. I do not use time-table dates for 'Infancy', but suggest that it covers the first part of a child's life when he needs to rely on his mother to supply an abundance of good things. She understands all about his feeding, both intake and output, and sees to his sleep and his warmth and physical comfort. He takes these things as his right from a particular person — others joining in, father, brothers and sisters, aunts and uncles and grandmother, but in the main it is mother. So it can be seen that a loving mother does not frustrate her small baby. But the point is that his demand is quite inexorable. You cannot keep him quiet by turning on the radio whilst going to prepare his milk. His needs cannot be substituted by anything other than the exact thing he actually wants. The baby must feel that these good things are there and can be supplied abundantly.

At the second stage the baby is introduced to a different kind of experience. He is going to be submitted to far more pressure from human demands for order and discipline. He can no longer do just what he wants. Where he was once encouraged to pull at his cradle he is now told not to pull the corner of the tablecloth for fear he pulls the full teapot down on top of himself. What was once encouraged is now scolded. The child is now getting around and getting into mischief — exploring the world. Growth, development and progress bring with them inevitable conflicts which in turn foster further growth. (Contrast the early story of some seriously backward and withdrawn young children; it will be related by their parents in such phrases as: 'He was such a model child, I could leave him alone for hours

and with never a whimper. He always did what he was told.'))

We have got to face it that, during this second stage, the child's explorations and development will involve his mother in difficulty and alarm. He is brought up sharply whenever he grasps for things within his range. Or he may suffer by being insufficiently checked. I was talking to a parent the other day who could not understand why his little boy was so cruel and rushed around leading gangs — in fact he was a very difficult child. 'It isn't as if we treated our children harshly,' the father complained, 'we have always been lenient and treated them as equals.' But how unfair; children are not fit to take their full share of adult responsibility; the child is not equal in judgment, wisdom — it is up to the adult to guide and help him. But we all know the difficulties faced by the mother who single-handed has to cope with a small family with no help and no co-operation from neighbours or friends.

Because conflict is inevitable we can perhaps spend a moment or two in thinking of how a young child deals with conflict. He may deal with it by thinking of himself as a wicked person. This may happen if he is deprived of love and help in his early years — his mother and the rest of the family being too busy to take sufficient interest in him. There are children who seem, in trying to deal with their grief and difficulties, to regard themselves as 'bad people', because of their own fear of themselves. Again, they may go a stage further and turn their own feeling of 'badness' out again on to the world, so that the world becomes the bad, evil place. We say these children project their anger on to the world.

I think the most dangerous way in which a parent can deal with any of these conflicts in his children is by denial. Such a parent seeks

* These are notes from a speech which Dr. Creak addressed to a meeting of the Nursery School Association.

to 'save face' with the world by rejecting the idea that children can suffer conflict at a tender age, at any rate in normal families such as his. How much more creative is the parent who seeks to buffer the conflict. He can help the child over the bad times when he is raging and angry and cannot face the world. When rage and anger have subsided, he is not afraid to tell the child why he must not do such and such and suggest something equally exciting which does not involve such danger. A child has reasoning power, but he cannot use it unless he is asked to do so.

By the time he comes to school you should find that most of these conflicts have diminished in fervour and the child has established his ways of relationship with the world. But this, too, is a difficult stage for every child, for now in dealing with difficulties he will forge complicated relationships with the people around him. The functions of parents and schools should be to buffer the most acute of these problems, and help the child work them out.

The Victorian parent saw no problems in the upbringing of his children and claimed that, because he was a parent, he had a right to be wrong or right. Nowadays parents are not nearly so sure of themselves. This can be a good thing but, if carried too far, uncertainty and doubt is not good for their children. Nor do I think that their uncertainty can always be put right by parent education. We do not have so much parent education in this country as in some, but we do have the nursery school. Here parents, children and educationists share very closely the parental experience. I do not think that Parent Teacher Associations exist to educate the parents. They make it genuinely possible for parents and teachers to begin sharing experience of the child's growth, — and I think this is quite essential in a nursery school, where the children cannot express themselves as well as they will do at later school.

I need not remind you of the number of parents who need the kind of help that a good Nursery School can give them — young parents who do not really know much of life themselves, widows, parents who both have to work, and physically handicapped parents. Take, for instance, the young girls who leave school at

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fifteen with a fairly good education; they find themselves a congenial job in an office for say five years and lead a pleasant life. They choose the man they wish to marry and enter upon marriage with a new home and many new and pleasant objects around them until the baby arrives — then life is not so uncomplicated. How can these young people learn how to deal with their babies when for all their working lives they have been handling principally objects and everything has been tidy and peaceful?

Another very important class of children who should come into the nursery school are 'only' children buried in these vast blocks of flats. What mother on the sixth floor is going to send her only child down to the playground unsupervised where big boys are also playing?

I think it is essential to achieve a good relationship between a child and parents and teachers, for this seems to me the very central point and core of the nursery school experience. The nursery school is something that the parents

should, of their own accord, seek and want. A parent should not think of it as a benefit which she earns by going out to work or by incapacity. Mothers know that if they get a full-time job their child will get priority into a nursery school. These are the people who are in danger of becoming what Sir Charles Morris has called 'parents who abdicate'. They would be helped by properly organized part-time employment for mothers. I remember an Australian nursery school expert who was astonished that nursery schools in this country were 'all-or-nothing'. It seemed to her that the nursery school must be fitted to the need of every child — some to come part-time and some full-time. The nursery school should supplement what the mother can give.

To summarize, what can the nursery school be expected to achieve? In my view it clearly helps the parent-child relationship not by taking the child over from the mother but by opening to the mother the experience of seeing her

child's strong and weak points and allowing the child to join in stimulating activities.

The nursery school encourages the child to play and work with others and it will help him to do this either alone or in groups. The child is taught to fend for himself, but in an atmosphere of security and well being. Many children when they come to nursery school bring their own toys with them and go off into a corner by themselves; but they will soon become more ready for the organized play group. Children are taught to master things which is their way of learning. By handling certain toys and implements, they gradually learn the discipline imposed by the nature of things; for example, when they are painting, they learn that water always runs down and never up. They will be able to prove to themselves that they can survive the frustrations and attacks of other children and will leave the nursery school with a readiness to learn more, for they have already started to learn.

Montessori in Britain

Fiftieth Anniversary of Dr. Montessori's First School

Claude A. Claremont

ON JANUARY 6TH, the fiftieth anniversary, a new Montessori school was opened in Rome to commemorate the first *Casa dei Bambini* from which the whole Montessori movement has descended. The passing of time has made it easier to understand the real nature of this reform. A developmental philosophy (Gesell's phrase) has little in common with a cultural or academic philosophy, which has been the guide (and perhaps the bane) of all education in the past, for it shifts the focus of attention from culture (as the educator's aim) to the processes of growth, which are not abstractions but real observable (and servable) changes going on in a living organism, which a medico-biological preparation enables us to see more clearly than do the abstract generalizations of a philosophical habit of thought.

In the last of Montessori's books, *The Absorbent Mind* (1949)*, development is traced

from the primitive germ cell through a post-natal period re-named by her *psycho-embryonic*, — the child from birth till six being described as a 'spiritual embryo'. And this phrase links her thought with that of modern psycho-therapy which finds so often that the infant is still psychologically a part of his parents. In the philosophy of development, each individual is necessarily seen as unique, as an assembly of organs battling their way to a perfectionment of function and of harmonious co-operation with one another; as a *problem*, therefore, to the person in charge, just as each patient is a problem to his doctor. The scientific study of each phase of growth provides with ever greater accuracy for the general needs of those passing through it; but the final adjustment to the individual case, the last touch, must always be a matter of discretion for the person on the spot, the adult in charge.

One might compare it to the work of the

* Reprinting

nurse in hospital, work vital to the recovery of the patient, and vital just because it can never be done mechanically; and a work non-mechanical, like this, is what the science of child development now entrusts to the parent, the child's nurse, or the child's teacher.

That, I think, is why Montessori ever sought to give a scientific slant to the training, or what she called the 'spiritual preparation', of her teachers. These were people primarily inspired with a sense of the vital forces at work in what Julian Huxley has also called the 'miraculous' transformation by which childhood gives way to phase after phase of development. It is in the process of these changes, and as a necessary part of that process, that the child acquires culture, both in the world of skill and the world of knowledge. To hold (as Gesell says) the philosophy of development makes one more lenient, more understanding, towards those individuals who depart in their development from the pre-ordained straight line of progress planned for them by the curriculum. And this is of the essence, for freedom, human freedom, is no abstract generalization; it is a question of understanding, of sympathy for the problems of another, it exercises a guardian protectiveness over the rights of the individual, rights which are fundamentally those of finding his own fulfilment unhindered by obstructionism, even when well meaning. For this, there is a stress on observation, the interest of the guardian adult to let the child show his problems and to see what he can do on his own account.

'*Vediamo che cosa fa*', Dr. Montessori used to say: 'Let us see what the child does.' And this, in reality, became the main instrument of her research, as it is still the guide for the practising Montessori teacher. Being the kernel of so much, it is a phrase worth examining. In the first place, it sweeps away all preconceptions. Not our ideas, but children's actions come to fill the stage. In the second, it starts a process of curiosity, the basis of the scientific outlook, which is not, or should not be, an examination-passing outlook, but a fact-finding outlook, a reading in the book of nature outlook, where so much more is to be found than in any script. Thirdly, it is from this mental exercise that strange uniformities begin to be perceived in

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children's behaviour, uniformities connected with what biologists are coming to recognize as a truly unchangeable character of every living thing, that is to say, its life-cycle. These uniformities differ from the aims of formal education in being totally unexpected; they include children's reactions, for example, to real utensils which enable them to carry out, on a small scale, the household activities which they see in adults. And the same is true of apparatus designed at first to test the senses, which children (at a certain stage in their development) invariably fall in love with and use over and over again to *educate* their senses. Never was this proposed as an objective by Montessori; it was a discovery of the normal child's tendencies which her freedom from preconceptions enabled her to follow. *Vediamo che cosa fa*. True, once the activity is seen, the adult mind, and in particular the medical mind, sees in it something derived from the hidden depths of nature, wherein there is a creative force trying to evolve the perfectments of function; it is the need which organs have to be exercised in order to attain their full development; and one is obliged to reason that the child is obeying some urge within him deeper than his conscious mind could penetrate, and that he has not the slightest idea of the beneficial ends to which his activity is leading.

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To surround the child with opportunities for this formative kind of activity (opportunities he is found in fact to use, and to use without the slightest persuasion from us, and to an extent which leaves us astonished) becomes the aim of education rather than the activities themselves. To make conditions, to study conditions, to provide conditions, becomes the first objective of the new science, yet never must any device, or any activity, be forced on any child. And if the new children, eager workers enamoured of reality who waste no time, should react in a new way to toys and fairy tales, who are we to gainsay them?

Speaking of a new science, it is often forgotten that the history of science shows a natural treelike growth in which new branches are constantly emerging. Often these are products of genius, seldom were they predictable before their arrival. Thus, modern chemistry, springing from Lavoisier's use of the knife-edge balance, came later than physics; Freud's use of free-association, leading to so much insight, came later than therapies based on the twin researches of anatomy and physiology. Gauss's frequency distribution (added to Galton's curve of regression) led to the fairly recent calculus of statistics branching from the age-old stem of mathematics. But, once it has emerged, the new branch spreads on its own account, and it is something of this kind that Montessori claimed to have founded, and in which the more scientifically minded Montessorians feel themselves to be working. Its rigidities include the concept of the child's freedom, which no precept of Montessori's has ever infringed; they include, too, a

certain precision in the design of objects the children are found to use, because arbitrary departures from such precision commonly result in the child's no longer using them. *Vediamo che cosa fa* has its application here too; it prevents us from wandering from the child's path.

'This works with the free child, that doesn't', but no one who says this implies for a moment that this is the only thing that works, or that you may not be lucky in finding others. To think otherwise would be to restrict the growth of the new science. In short we have something here which is built up on uniformities observable among children, and verifiable by co-workers in the same field. Among living things, the unpredictable is the effect of misfortune, of accident — the pigeon in a cage can be transported anywhere, the free pigeon returns to her nest. It seems that we are standing on a bed-rock of research, as valid as any of the others, and we may take leave to follow this path undeterred by the possibility that someone else, later on, may find a better one.

Already it has proved its power to grow, for children untouched by any kind of compulsion are now to be found solving square roots at seven, parsing and doing grammatical analysis before nine, absorbing physical geography and world history, and the basic facts of science that everyone should know, during the normal junior school period, in which classes of forty to fifty children have been experimentally transformed in the same kind of way. Training courses for Montessori teachers come to be filled with a host of technical details, invaluable in practice — just as courses in chemistry or astronomy do — for a mass of detail that must be mastered is the burden of professionalism in every scientific field. And this fact is important in to-day's crucial issue, that of obtaining recognized status for Montessori teachers. For such a totally new tradition, involving as it does a changed attitude to almost every class-room problem, and consequent changes in the teacher training programme (even in stand-byes like handwork and physical education) cannot possibly be included in the ordinary two years' curriculum leading to certification.

All to-day's recognized training colleges (through which alone one can proceed to become a Certificated Teacher) are necessarily pledged to the earlier techniques, because the majority of schools are still using these. The result is that none of these can supply staff replacement for Montessori classes, many of which exist both in state schools and in recognized Independent Schools — that is to say, in schools which (in theory) the colleges are grant-aided to serve. Meanwhile adequately trained Montessori teachers, even after a Two Years' residential course, are paid and superannuated as 'uncertificated', and this creates a pretty administrative problem, since the 1944 Act squeezes out the uncertificated teacher even in Independent Schools! Unintentionally, but in keeping with our national character, we are

about to extinguish in the name of progress the most impressive piece of progress in recent years. For, unlike previous educational '-isms', this is no purely personal creation, no historical monument to be used as a quarry by later generations. It is something very much alive and growing every year, a well defined and well established *technique of research*, with its scientific integrity to preserve if it is to go on growing. Not absorption but protection is required — the founding of well equipped laboratories, which in this instance would be schools. Yet, does not this accord very well with the latest conception of teacher training, that it should come to share in university life? For what university fails to open its doors to research laboratories, and to encourage those of its students who are drawn towards them?

NEWS AND NOTES

Australian Federal Council

The Australian Federal Council of the N.E.F. is having a very busy year organizing an International Conference on the theme of *Education in the Atomic Age*, to hold sessions from August to October next in the capital cities and some country centres of all six Australian States, as well as in Canberra, our Federal Capital.

Six distinguished educationists from India, Indonesia, and Britain have been invited to form the visiting team of speakers in this Conference which in three months will travel the vast distances of Australia by plane, train and car. The names of those invited are:

Professor K. G. Saiyidain, World President, N.E.F. and Education Secretary to the Government of India.

Dr. P. N. Mathur, Principal, Banasthali Vidyapith, (Jaipur), and former Minister of Education, Rajasthan, India.

Mr. X. S. M. Ondang, Director of Secondary Education (Junior High School Department), Ministry of Education and Culture, Djakarta.

Miss Molly Brearley, Principal, Froebel Educational Institute, London.

Professor J.W. Tibble, Professor of Education, University of Leicester, and Director of the

Institute of Education, Leicester, England.

Mr. A. B. Clegg, Chief Education Officer to the West Riding of Yorkshire Education Authority, England.

The Conference will be held under the Patronage of His Excellency the Governor-General of Australia, Sir William Slim, and in each State the Ministers and Directors of Education are co-operating. Since we expect large attendances of teachers, inspectors, educational administrators, parents and other members of the public, the Conference sessions will consist mainly of lecture-discussions, symposia, and seminars. But since we are arranging for the visits to each Centre to be unhurried, we feel confident that there will be much valuable informal discussion between our visitors and Australian educators, to the benefit of all concerned.

Among topics to be discussed at the Conference are: — *The Purposes of Education; The Psychological Basis of Education; Progressive Education — a Revaluation; The Function of Education in a Technological Age; An Experiment in Women's Education in India; A Synthesis of East and West in Indian Education; Modernizing the Schools of Indonesia; Adjusting Ourselves to the Atomic Age.*

The organizers of each centre of Conference

will take pleasure in arranging interesting and pleasant excursions, picnics, and other social functions for our guests, who will all be accommodated in the homes of N.E.F. members — and this, we find, is the best possible way of achieving one of the aims of International N.E.F. — the interchange of friendship and understanding of differing ideas and ways of life.

The over-all organization of the Conference is in the hands of an Executive of four, of whom Mr. Donald McLean is Federal President, while Conference sessions in each State or country centre are being organized by local committees. We feel that this important visit by overseas educationists should once again draw wide public attention to the aims and work of the N.E.F. throughout the world, as well as stimulating Australian people to think more creatively about the educational problems of the Atomic Age.

Wilga Fleming,
Honorary Secretary

Dutch Section

The months August and September 1956 were mainly taken up by winding up the N. E. F. World Conference in Utrecht. In October the Executive Committee unanimously agreed to organize a conference on the theme: *Creative Learning for Children aged 10—14*. Special attention should be given to the role learning materials play in the learning-teaching situation. A preparatory Committee was set up in which all types of schools attended by 10-14 year-old boys and girls are represented. Three members of this Committee prepared the working-papers.

With financial support from the Ministry of Education our Section on April 13 and 14 organized a pre-conference for members of the Preparatory Committee, group leaders and speakers. Discussion groups on the following topics were planned: Mother tongue, Biology, Geography, History, Reference-Books, Modern Languages, Mathematics and Physics.

A number of guests were present, including three representatives of the Ministry of Education and Dr. Maria Wens, Secretary of the Flemish Section of the N.E.F. Mr. Van Mol, Principal of the Residential Institution for Maladjusted Children *Vrij en Vrolijk* at

Brasschaat (Flanders) also came with Mrs. Van Mol; he will act as speaker for the discussion group on Reference Books.

Dr. L. van Gelder, Adviser to the Pedagogical Centre of the Dutch Teachers' Organization, was in the Chair. Owing to his splendid guidance the pre-conference was very successful. In his opening address Dr. van Gelder said: 'W.V.O. (Dutch Section) have invited you and me for an experiment to find out to what extent learning-materials contribute to building up creative learning situations for 10—14 year-old children. We have long been saying that the New Education cannot be practised until teachers have the right utensils at their disposal, but the actual situation remains poor. This pre-conference gives us the opportunity to deepen our insights. The design of the conference combines a thorough appreciation of practical school experiences and, at the same time, theoretical reflection on educational practice. It will help us to understand this broad approach if I first locate this experiment for you in the whole of W.V.O.'s work.

Since the setting up of W.V.O. in 1935 it has been and still is the centre for all those serving consciously the New Education, but many things have changed since that time and we are able to discern already some periods in W.V.O. work with a special character of their own. The period 1935—1940 may be characterized by the pioneer spirit of Kees Boeke who founded the Section. His yearly conferences were repeatedly sources of renewed inspiration for the lonely workers in the schools. In 1946 a new period began, when Kees Boeke gave the impulse to the so-called Council of Reform. (See *The New Era*, Vol. 27, No. 4, 95). It seemed to Kees Boeke and those who ranged themselves at his side that the need for unanimity which was felt then everywhere would make it possible to work co-operatively in the interest of the child. But soon after it proved to be necessary to take into account a confessional variety which is strong in the Dutch tradition. Three educational centres were set up; a number of committees came into being whose work centred around refresher courses. At the same time a growing need for the scientific justification of

experiments in school practice arose. Here especially W.V.O. work groups for Mathematics and Physics should be mentioned. For many years the pith of the matter in W.V.O.'s work has been in the work groups. In spite of the scientific deepening a strong narrowing of general activity and interest has been unmistakably evident.

Not until, and entirely on account of, the first meeting of Section Representatives in 1953 at Copenhagen have members of W.V.O. become aware of this narrowing. Through the close contact between W.V.O. and the N.E.F. during and after this meeting, problems of the New Education have been seen again in their full extent, and we have developed a growing awareness of the relative value of research in didactics in the totality of education. Acting out this regained awareness, W.V.O. organized a conference for both teachers and workers in the field of Mental Health and Child Welfare in June 1954 after they had accepted International Headquarter's invitation to act as hosts in the forthcoming international conference. To a large extent it sharpened W.V.O.'s outlook on educational problems and determined the direction which W.V.O. will follow in the work ahead. The pre-war period of arousing enthusiasm has gone: In the period after 1945 the main stress originally lay on bringing together in work groups those who looked for new teaching methods in special school subjects. We do hope their activity may continue undiminished. We are pleased however to see that the present conference opens perspectives announcing a new period in W.V.O., a period in which the stress may possibly lie on stimulating a comprehensive study of fundamental educational problems.'

Conference members then carefully examined learning-materials which were introduced by the speakers of the projected groups. Apart from the fact finding, it was most interesting for those who had attended the N.E.F. Conference in Utrecht to observe the development of group behaviour.

The open conference on *Creative Learning for Children aged 10—14* will take place on November 8th and 9th, this year.

In December 1956 a National Exhibition of

Children's Art was opened in Amsterdam on the occasion of the 10th Anniversary of the Prince Bernhard Fund, which was founded soon after the liberation to support national cultural activities. W.V.O. acted as one of those who stimulated co-operative planning, organizing and running of the exhibition by a number of Dutch organizations concerned with different kinds of out-of-school art activities like painting, modelling, wood and stone carving, woodwork, drama, pantomime, music etc. The Exhibition was called: *Start! A Plea for Art Education*. Apart from the exhibits of children's work in different techniques there were art classes for children, demonstrations and a variety of lectures. The exhibition was open for fifty days. In that time it was visited by a great number of school groups and over 13,000 individual visitors. Television films were taken for exhibition in Canada and New Zealand.

The second city to receive the exhibition was Eindhoven in the southern part of the country. A sponsoring committee of citizens of Eindhoven was set up a fortnight before its opening. They worked so enthusiastically that 'Start' — accompanied by open air demonstrations — became an abundant success in Eindhoven. Out-of-school art classes (for children) are being planned resulting in a follow-up exhibition at Eindhoven which will be held in about two years. In the second half of April the exhibition travelled northward to Leeuwarden. Those who took the initiative hope that this travelling exhibition may constitute a strong plea for a well balanced development of the child, even in the most remote parts of the country.

One of the most enjoyable recent events in W.V.O. was the official setting up of the N.E.F. Documentation Centre on January 25th. Professor J. A. Lauwerys, Chairman of the N.E.F., congratulated W.V.O. in the following words:

'I am delighted to hear that W.V.O. has found it possible to start a Documentation and Information Centre. I shall inform the Guiding Committee of the New Education Fellowship of this fact at its next meeting, but in the meantime I should like to convey to your Committee my very warm congratulations on this magnificent effort.'

Owing to the work involved in preparing the November Conference on Creative Learning, work on the Documentation Centre goes on still in a more or less informal way. Two mimeographed publications have been planned however, one of which at least we hope to start in September or October. We feel sure that these publications will be helpful to N.E.F. members in Holland and Flanders — and non-members — and also to members abroad and especially to International Headquarters. In return, we do hope that N.E.F. secretariats and individual friends in N.E.F. sections will help us by sending off-prints of their contributions to magazines, publications or whatever they may be able to contribute stimulating insight into N.E.F. efforts everywhere in the world.

To end with, I have undertaken the organization of a study tour of a Danish group of students from the Social-Pedagogisk Seminarium in Aarhus, led by Mrs. Marie Benedikte Gregersen. We are very much looking forward to seeing our Jutland friends here in June.

Susan Freudenthal-Lutter
Honorary Secretary

N.S.W. Section

The New South Wales Section of the N.E.F. is devoting 1957 to three different projects which between them represent the varying interests and background of the varied personalities that make up our membership. One project is the holding of six monthly Film Discussions on the theme of *The Child and Mental Health*, at which films like *Preface to a Life*, *Angry Boy*, or *Your Children's Sleep* are shown, and discussion is led by some worker in the field of mental health and family relationships. For instance, Professor Trethowan, Professor of Psychiatry at Sydney University and President of the newly revived Mental Health Association (with which we are now co-operating), led the discussion series. Doctor Lotte Fink, Lecturer in Parent Education and Sex Education for N.E.F., Dr. Clair Isbister, Pediatrician and Tutor in Child Study for the W.E.A., Sydney, and Donald McLean, N.E.F. Federal President in Australia and Chief Extension Lecturer for the N.S.W. Child Welfare

Department, are other leaders in this series. So far the meetings are enthusiastically attended by parents (including quite a number of fathers), teachers, social workers, marriage guidance workers, etc. Discussion is frank and informal, and it seems clear that out of this work will come more practical interests in forming small discussion groups among parents, teachers and the like to discuss more deeply the ideas brought forward by the films and speakers at these larger meetings.

The second project is the holding of the N.S.W. sessions of the Australian-wide International Conference on *Education in the Atomic Age*, being organized by the Australian Federal Council of the N.E.F. (see above).

Our third project arises out of the five annual Summer Schools in Creative Arts, which began in our Section after one of our members, Barbara Lovas, returned to Sydney from attending the first International Creative Arts School of the N.E.F. in Chichester. Her glowing account of her experience, together with our reading of the special *New Era* issue on the school, inspired us to begin a series of happy and successful annual Summer Schools in the country districts. After the last one, held in lovely Bathurst last January, many people returned so enthused by their experiences in creative group work that three groups have gone on working, in the fields of sculpture, music, and discussion on the problems of life. As well, there have been held, at the home of Barbara and Steven Lovas, monthly weekends in the arts, for example painting, sculpture, poetry and play-reading, and music. Our next Summer School is planned for next January, and as on the last occasion we plan to include children as well as adults in the membership. The age-range for the last school was 6 to 76!

Clarice McNamara
Overseas Secretary

Queensland Section

Our membership is neither high nor strong and yet we find that the projects which are arranged elicit a good deal of community response. Our programme last year was as follows: Addresses: *Helping Children with Reading Difficulties* by Mr. J. A. Richardson,

Lecturer in Education at the University of Queensland; *The Language Problem in India* by Dr. Karve, Principal, Fergusson College, Poona; *The Place of Drama in Education*, by D. McDonagh; *The Place of Music in Education* by Dr. W. Lovelock, Director of the Queensland Conservatorium.

Other items of interest included a Workshop Weekend, — painting, ceramics and sculpture; a Discussion (seven speakers) on *What should we ask of Education for this coming age of Atoms and Automation?*; and a Symposium on *The Responsibility between Home and School* by Mr. H. E. Roberts, Principal of the Church of England Grammar School and Lt.-Col. A. S. Gehrman, a parent.

The highlight of the year was the three-weeks' visit of Mrs. Clarice McNamara to launch a Parent Education Movement. She held four public lectures, a course for Leaders and a Discussion Course for mothers.

At our Annual Meeting on the 26th March Miss R. Combes of the Kindergarten Training Centre, Brisbane, offered to assist Miss Margaret Piddington, Principal of the Women's College, with the secretarial work in connection with the Conference, which is to be addressed by a visiting team from Europe and Asia. It is hoped that this Conference will revive interest in the Section and may enable the now vacant offices soon to be filled again.

Sara Philcox
Ex-Secretary

Book Reviews

The Slow Learner. M.F. Cleugh.
(Methuen. 13/6d.)

In the period since the war there has been a considerable expansion of educational provision for slow learning children. The number of E.S.N. schools has increased; many Authorities have experimented with various forms of special educational treatment in ordinary schools: — special classes, adjustment classes, remedial groups and centres. The definition of the educationally subnormal category, broadened to include not only the 1% of the school population for whom there should be special school places but also the 9% who need special educational treatment in ordinary schools, makes it possible to conceive of this expansion as the early stages of developing a comprehensive and integrated provision for backward children. Unfortunately we are some way from achieving that. We are however at a point where it would be sensible to examine the effectiveness of what has been happening in order to formulate what would be most profitable to do in the future.

Dr. Cleugh, concentrating on policy and organization, has provided a basis for such an appraisal. Her critical survey of existing practice should be pondered upon by school medical officers, educational psychologists and administrators as much as by teachers. For the crucial question of ascertainment, the organi-

zation of E.S.N. schools and special classes, the purpose and functioning of remedial classes and centres, — all these are matters which require the co-operation of several people in an Authority.

One of the merits of this book is the presentation of the advantages and disadvantages of alternative policies and methods of organization. There is such a need for special efforts to provide for backward children that we are sometimes in danger, perhaps, of approving any honest attempt to get to grips with the problem, without analysing sufficiently the consequences to the child and the schools of the particular method used. When there are limited resources to meet the demand for special educational treatment it seems essential that the organization chosen should be the most effective and educationally sound in the circumstances. Dr. Cleugh's reasoned comments as an objective and sympathetic observer are therefore particularly valuable.

R. Gulliford

Specimen Objective Test Items.
J. R. Gerberich. (Longmans Green. 30/-).

The primary purpose of this book is 'to serve the classroom teacher as a guide to achievement test construction'. It attempts to do so by selecting items from existing achievement tests in areas as diverse as Reading and Agriculture, ranging in

application from kindergarten to college level over processes as overt as skills and those as intangible as 'appreciations,' the resulting items being then presented, described, classified, indexed, cross-referenced and summarised exhaustively.

It is unfortunate, in view of the intended function of the book, that the first section dealing with the measurement of achievement is inadequate, if not at times actually misleading. The author is particularly remiss in the paragraphs on validity and reliability, to which as a member of the Committee on Test Standards of the A.E.R.A. he might have been expected to devote special care. The expressly restricted scope of the topic may have precluded more comprehensive discussion, in which case it would have been better to state precisely what supplementary information is required from other sources.

Perhaps the most indefensible feature of the treatment is the failure to provide any evaluation of the item types and varieties. The absence of even guiding principles on the use of 'distracters,' the relationship of mode of response to the process tested, the complexity of instructions and the intrinsic reliability of item types, will lower the value of the book to the classroom teacher, particularly since not all the items quoted are free from grave faults. There are too many 'alternate response' items demonstrated, an inevitable result of sampling existing tests rather than

devoting items to show desirable usage. Moreover, the distinctions between learning outcomes are often metaphysical rather than functional.

Though the method of paragraph treatment is consistent throughout, many teachers will find the arrangement clumsy. The very consistency commits the author to saying something under each heading even when his matter does not justify it. More consideration might have been given to the teacher who uses it as a reference work. A synopsis of the main areas of classification and their location would have been welcome, and would have contributed to the usefulness of the full, well-organised and up-to-date references.

It is difficult to imagine such a book being written for British teachers. It should find its way into the libraries of training colleges, and Psychology and Education departments, but it is unlikely to have the practical value for teachers in this country that the author anticipates in the U.S.A. It assumes greater test consciousness, confidence and knowledge than most British teachers possess.

Alan Brimer.

NOTICES

Group Study Visits of British Teachers to Germany

Last year, at the invitation of German Education Officers, we arranged two study visits of British teachers to Munich and Stuttgart. We have been so encouraged by the success of these visits that this year we shall be extending the scheme, and we intend to send groups to Bremen, Frankfurt, Goettingen, Hamburg and Munich.

These study visits are run on lines similar to those on which we organise visits for German teachers in this country, and they are designed to

give British teachers an insight into the educational work and present-day problems of Germany.

The programme will include a short introductory conference concerned with various, mainly educational, subjects; this will be followed by observation visits to various types of schools, selected according to the special interests and wishes of each participant. A short final conference, to discuss experiences and impressions gained, will conclude the visit. Visits to theatres, concerts, art galleries and other places of special interest will also be arranged. Accommodation during the visit will be in the homes of German colleagues.

We have arranged visits to the following cities: —

Bremen: 20th August—7th September, for 15—20 participants:

Not more than £28

Goettingen: 20th August—7th September, for 20—25 participants:

Not more than £30

Hamburg: 20th August—7th September, for 15—25 participants:

Not more than £30

Frankfurt: 28th August—15th September, for 20—25 participants:

Not more than £30

Munich: 28th August—15th September, for 16 participants:

Not more than £32

The cost for the whole visit includes fares, accommodation and full board and expenses arising out of the visits, but not personal pocket-money.

A reduction may be possible if we can obtain further concessions from British Railways.

G.E.R. will undertake to make all the necessary travel arrangements for the outward and return journeys.

Further details of the study visits will be available nearer the time.

Applicants for participation should write to *The Secretary, G.E.R. Anglo-*

German Educational Relations, 41/43 Wardour Street, W. 1, giving some details of themselves, e.g. age, qualifications, name of school, local education authority, and also stating which city they would prefer (giving at the same time a second choice) and whether they have previously taken part in any conferences or educational visits to Germany.

E.N.E.F. Conference

Newton Park, Bath, Somerset

This conference will be held from the 31st July—8th August, 1957, consisting of Group Work in Painting, Pottery, Weaving & Dyeing, and Poetry, and Discussion Groups on Depth Psychology and other matters. Inclusive cost £14.

The E.N.E.F. is able to offer vacancies in certain groups owing to cancellations. Particulars and application forms from Mr. J. B. Annand, E.N.E.F., 1 Park Crescent, London, W. 1.

Bill Welding

Many members of the New Education Fellowship, especially those who attended the Askov conference, will learn with regret of the sudden death of Bill Welding, at Roseville, New South Wales, Australia, in May. He was a pioneer member of the New South Wales' Section and was for years International Correspondent and Secretary for the N.E.F. Book Club and *The New Era*. Bill Welding was an inspired teacher who taught through love, tolerance and the understanding of the needs of children. Many of his pupils must have carried with them into adult life the creative joy and interest in learning and life which he infused into all his teaching. We who worked with him in the Fellowship will gratefully remember his devotion to the cause of better human relationships.

Clarice McNamara

Directory of Schools

IBSTOCK PLACE SCHOOL

(PROBLEP PREPARATORY SCHOOL)

Clarence Lane, Ruchampton, London, S.W. 15

There is now a waiting list, and early application is desirable for places in September for boy and girl boarders aged 7-13 years. A country school near London.

Apply: Headmistress Miss O. R. Priestman, B.A., N.E.F.

MOIRA HOUSE SCHOOL

EASTBOURNE. Telephone: 210.

Recognized by the Ministry of Education.

Boarding School for Girls from 10 to 18.

Principal: Miss MONA SWANN.

Vice-Principles: Miss EDITH TIZZARD, R.A., Hons. Lond.

Miss PHIBBE COOPER, R.A., Hons. Lond.

THE NEW ERA

IN HOME AND SCHOOL

Local Authorities and Teachers

E. L. Edmonds. County Inspector of Schools to the East Riding of Yorkshire

PERHAPS the most regularly recurring question put to local authorities by visitors from overseas is: 'How do you satisfy yourselves, in leaving complete responsibility to Heads of schools for such matters as school-curricula, that approximately uniform standards are attained?' Part of the answer lies in the fact that, over the country as a whole, training colleges have for years been sending out teachers who hold similar ideas upon what education is all about, and upon how these ideas can best be implemented. But the question then arises, what should be the role of the local authority *vis-à-vis* these teachers who are now becoming more fully qualified (only 2 % remain unqualified), more conscious of the dignity of their calling, more homogeneous and more self-governing?

Local persons charged with administrative and supervisory duties in the schools are not a late 19th century phenomenon, and many forms of local inspection and control of teachers had been tried out before that particular Order-in-Council of June 3rd, 1839, which brought into being a central government form of inspection in the persons of Her Majesty's Inspectors. To go back no further than the 18th century, the local corresponding societies of the Society for the Promotion of Christian Knowledge did much, educationally and administratively, that falls to the education department of any local authority to-day, and their 'agent' was an early form of a Director of Education; while the central offices of the Society in London served as a clearing house and a co-ordinating body very similar to the first Committee of Council on Education after 1839.

Local supervision of 'secondary' education, regarded with such suspicion at the turn of the

19th century, was also not such a novelty as some thought, and an excellent group-form of it had been translated to the 17th Century American colonies, as follows: —

We further propose and recommend as of great service and advantage for the promoting of diligence and good literature, that the town, agreeably to the usage in England and as we understand in some time practised here, do nominate and appoint a certain number of gentlemen of liberal education together with some of the reverend ministers of the town to be inspectors of the said school, under that name, title or denomination, to visit the school from time to time, when and as often as they shall think fit, to inform themselves of the methods used in teaching of the scholars, and to inquire of their proficiency, and be present at the performance of some of their exercises, the master being notified of their coming, and with him to consult and advise of further methods for the advancement of learning and the good government of the school.¹

Whitbread, Brougham and Roebuck would have liked to see a parochial system made the basis for the English educational system. The twin ideas that local rates could be used to support local education and that local bodies should therefore have control over this form of spending find repeated expression in parliamentary bills, e.g. Whitbread's Bill of 1807, Bills of 1820, 1835, 1837 and 1839 by Lord Brougham, and Russell's Borough Bill of 1853.

The Forster Act of 1870 was the culmination of this long search for a local authority which could provide and supervise a local educational

¹. quoted I.L. Kandel *History of Secondary Education* (Harrap)

service, limited as it was then intended to be to a service for the children of the labouring classes and the feckless poor'; indeed, the term local education parliaments was applied to the school boards. The vexed problem was the kind of relationship that should exist ideally between them and the Board of Education, and much friction was engendered over this. Clearly, when prevailing standards of teaching were low, authoritarian forms of central control were to be expected: certain overseas countries less educationally developed than our own are to-day passing through just such a phase — Abyssinia for instance, or the Sudan. What was really unfortunate was that, in the angry dawn of the Revised Code, the Education Department, and its 'eyes and ears' Her Majesty's Inspectors, had assumed powers which were quickly recognized to be incompatible with the growth of teaching as a profession. To give Her Majesty's Inspectors power to decrease teachers' salaries linked them with the Education Department in a highly undesirable way, besides making their report upon a school unchallengeable. Not until the inception of the Burnham Committee in this century was such an incubus lifted from the teachers' shoulders and inspectors' shoulders too, be it added, whether those of the central or the local authority. School boards (at least the bigger ones) were always quick to learn, and their own inspectors similarly acquired a not so remote control over teachers' salaries: this control was likewise retained by the new local authorities under the 1902 Act. In view of the mounting flood of criticism against inspection at the time, it would have been well to heed Sir Joshua Fitch's words:

'We have not yet reached such a stage in the development of either the art or the science of education as will justify us in saying that any one method of teaching or organisation is the best, or that the opinion on these points of any one person — however skilled or experienced — ought to be conclusive.'

Of the two sets of inspectors, the local ones caused less resentment in the elementary school, probably because they were by personal, social and professional experience closer to those they inspected: at least, many teachers turned to them 'to supplement or more often to correct

the judgment of the highly paid amateur inspectors'. It should be added, however, that by comparison with Her Majesty's inspectors, the scholarship of local inspectors carried with it the 'faint stale smell of the underground'. Nevertheless, neither central nor local authority had presumed to prescribe text-books for teachers, though favourites may have been quoted on occasion, e.g. Dr. Richardson's *Temperance Lesson Book*. The nearest to it had been Kay Shuttleworth's appeal to Her Majesty's inspectors in 1847 to submit lists of suitable text-books in certain subjects so that a complete list could be drawn up and circulated to schools. The maturing experience of Her Majesty's inspectorate also hastened the demise of payment by results and the *Handbook of Suggestions for Teachers* set the pattern for the right relationships between those who teach and those who pay teachers' salaries: indeed, some would say that its apogee was reached in the Ministry's Annual Report of 1949: 'schools do well to remember that an inspector's advice is really advice and advice that need not be followed.' Yet, in the Act of 1944, inspection is laid as a *duty* both upon Ministry and Local Authority more emphatically than at any time in the last half-century. Both (bearing in mind the vast increase in expenditure on and machinery of education to-day) must have field-officers who will be their eyes and ears, whether known as administrators, inspectors, or by other more euphemistic titles. But neither Ministry nor Local Authority could sustain a claim to exist to-day merely on the grounds of their checking that public monies allocated to education are correctly spent and that the best return is obtained from such spending.

The connection with teachers' vocational education is seen most clearly in the probationary year. All students from training college taking up their first teaching post have their first year's service regarded as probationary, not because of doubt over college assessments, but because in this way the Authority safeguards itself against the occasional student who has completed his sixty days of school-practice (possibly under relatively sheltered conditions) but who might not prove equally satisfactory when placed entirely on his own in any one of

several given teaching situations. As in other professions the range of ability and attainment in students is always wide, and it applies to their teaching no less than to their academic performance. (Perhaps training college staffs would agree that the dividing line between C— (pass) and D+ (fail) is never an easy one to draw). This is not to suggest that a local authority argues itself judge-superior, nor do its officers have that mephistophelean whiff of a previous era, when school grants, no less than salaries of teachers, depended on their single *ipse dixit*. Rather, they resemble the denominational ‘visitor’ or ‘agent’ of the earlier 19th century, seeking to encourage what is good without remaining silent about the bad, and at all times working in consultation with the head of a school. At this stage a teacher’s personal education may seem less important than his classroom performance, but the two sides can rarely be kept separate: as J. G. Fitch once remarked shrewdly, ‘You teach not only by what you say and do, but very largely by what you are.’

With the graduate, a rather anomalous position would appear to arise in that, if he takes an extra year in a University Department of Education and then fails the examination, he does not get Ministry recognition until he does pass it, whereas if he goes straight into teaching after obtaining a Degree, he gets automatic ‘recognition’ from the Ministry — subject however, in the case of local authority schools, to this proviso of the first year’s being satisfactorily completed.

In all, then, a useful second opinion would seem to be preserved in the joint consultation of Head and Authority. With good teachers, such an assessment has value for their future in-service careers: with weak teachers, it ensures that either they improve after extended periods of probation, or else they leave the profession, at least in so far as local authority maintained schools are concerned — there is nothing (as yet) to prevent their seeking and obtaining employment in private schools. Once the hurdle of the first year has been negotiated, teachers receive full recognition in any of the 146 local authorities — none of these offers short-term contracts to its teachers as for instance some of

the States of the U.S.A. do (a system about the relative merits of which opinions differ). The Ministry of Education is kept informed of the local authorities’ ‘recommendations’: a teacher has the right to appeal to the Ministry should he so desire; but it should be stressed that to half-delegate responsibility for making decisions of this kind is as undesirable as it is impossible.

Has the Authority any further responsibility for the education of its teachers? The bigger responsibility is the teacher’s own, helped of course by his Head — and there must be very few teachers who would not gratefully acknowledge the help they received from their first Head. Nevertheless a local authority is more than a specialised employment agency; it can and must help its teachers continuously to develop further their personal and professional education. The ways and means vary, but include:

1. Running courses for different groups and types of teachers, of varying duration and often in response to requests by the teachers.
2. Encouraging young teachers to see as much good teaching as they can, by promoting visits to other schools at request both inside and outside the Authority’s immediate area.
3. Assisting, financially and otherwise, all teachers who wish to attend courses, be they sponsored by Institutes of Education, Ministry, or Teacher Unions, or the Authority itself. A current example is the generous support local authorities are giving to teachers seeking to go on ‘third year’ courses. Another most commendable development is the decision of the Kent Education Committee to inaugurate ‘grace terms’, i.e. after ten years’ continuous service with the Authority, teachers may apply for a period of a term’s leave of absence (with full pay) for the purpose of individual study or research.
4. Offering grants-in-aid to the various teacher-associations in the area to run their own courses or study-groups, and to help them publish their findings where research has been undertaken. An excellent example of this may be seen in the team work of Authority and teachers in Cheshire to produce the book *The education of dull children at the primary stage*.
5. Stimulating experimentation in schools by teachers who have ideas to try out, and backing up any requests of a special nature that Heads may wish to make to the Authority (e.g. for extra equipment, books etc).
6. Establishing teachers in their working environment outside school, e.g. by well-informed talks about what the school is seeking to achieve, about changing selection examination procedure perhaps, or the Authority’s Development Plan in relation to the school, or about current educational developments such as the differing types of secondary education and the schools now being built accordingly.

7. If there was a great appetite for education a hundred years ago, there is certainly no diminishing of it to-day: the popularity of parent-teacher associations, when properly run, is only one manifestation of this. A local authority's officials can do much to help teachers by publicising and enthusing their work to those outside the school, be they more or less directly concerned with it (e.g. boards of governors and managers, or parents) or simply those who are or should be interested. This linking of the school with the community it serves has gone much further in some other countries than in our own: it may be of great importance when the question is raised in the future of what new positive functions a local education authority can perform.

To act in this way, it is not enough for a local authority to be good administratively; it must afford educational guidance in its broadest and fullest sense. Lord (then Mr. A. J.) Balfour intimated as much when, intervening in the debate on the Holmes Circular in 1911, he pleaded for local authorities to have in their service people 'of as great originality and independence as possible from whatever source they may be drawn and whatever their previous education may have been'. Such men and women must also be able to offer teachers first-rate scholarship and highly successful teaching experience. They must also be skilled in the art of personal relationships and the lessons of industry might usefully be brought to bear in classrooms in their blending of this art with technical skill and efficiency on the shopfloor. A suitable motto for them would be that of E. M. Forster's in *Howard's End*: 'only connect'.

Thus, for instance, a very important function for them would be that of bridging the gaps that occasionally exist between university pedagogic (and Ministry) philosophy and its application in terms of practice in the schools. Teachers, first year teachers in particular, are apt to get restless when too often confronted with the excelsior aura of such thought: what they would like is a little less on aims and principles and a little more on how to implement them. Scotland has fared much better in this respect than England. The seeming over-concern (in the opinion of some teachers, however mistaken) of the university institute of education with research of (dare it be said?) an

esoteric nature has not helped teachers to feel that they are linked with the educational life of the university.

One great difficulty is the inevitable specialisation that comes with service in teaching or in a local education authority, and new ways need constantly to be explored for encouraging mobility between senior staffs of both. Many teachers rightly or wrongly regard service in local administration as promotion, and local authorities clearly must insist on only the best teaching experience when appointing to senior posts. On the other hand, administrative experience is not always recognized as of comparable worth when one wishes to move back into teaching at anything like an appropriate level, however desirable this may be.

It is a truism to-day that the era of patronage of teachers has gone and that a new one of partnership with local authorities has come. As teachers accept more and more new responsibilities such as prescribing their own in-service education, local authorities must be capable of offering educational leadership of the highest order when it is requested of them. It would indeed be retrograde if they were to create, in the schools, the sense of being over-controlled and of having had removed the need and possibility of initiative: their function is indeed the exact opposite — 'to stimulate, to welcome, and to assist all new experiments and all forms of honest educational work.'¹ Only in such a spirit will they justify to teachers their powers of educational audit under the 1944 Act.

The new 'block grant' system, if it has to be, opens up all kinds of possibilities for further delegation of powers to local authorities, which might include that of making supervision of schools in an Authority's area the sole responsibility of the Authority: for to-day, such supervision is 'a service to interpret to teachers and the public the educational policies of the authorities and modern educational ideas and methods, and also to interpret to the competent authorities the experiences, needs, and aspirations of teachers and local communities.'²

1. E. James' address at North of England Education Conference 1950, and J. G. Fitch *Inspection of Secondary Schools* (National Education 1901, 102).

2. *Bulletin of the International Bureau of Education*, No. 120, 100.

Art for the Child's Sake

Marjorie L. Hourd, Lecturer in Education, University of Exeter, Author of
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WE HAVE come to take children's artistic natures for granted. At one time the child who painted or wrote poems was thought to be an oddity not only by his contemporaries but by his teachers as well, and as such he came to think of himself; for most children cannot afford to lose the esteem of those who care for them and whom they hold in authority. It is almost as hard now to imagine a child at school with no acknowledged outlet for his hoarded phantasies as it is to picture the poverty stricken slave conditions of children in the time of Dickens. The symbolic activities of his mind have gained a recognition equal to that for so long given to his prowess on the games field. By opening up the way for sincere expression of thought and feeling we do a service to society that can hardly be over-estimated; for education through art, by strengthening a sense of personal identity, as it so undoubtedly does, necessarily makes it easier for the individual to find his most useful place in the world.

Dynamic nature of imaginative experience

It is extremely important for us to be aware of the dynamic nature of imaginative experience if we are to place children in the tradition of their own change and progress and not leave them to pre-determined action, as of a spider weaving his web. We are a long way now from regarding art as purely cathartic in its action. The automatic release of phantasy does not necessarily help us to modify sensibility and sharpen discrimination. There is abundant evidence in the art work of children to-day of a wealth of symbolism which they can summon; and there is no doubt as well that the healthy child is marked by his ability to break up and alter his symbols and move from one form of experience to another, and that this flexibility within the imagination is what the retarded and ill child lacks, for the flight of fancy which he

so often displays must not be confused with organic change within his ideas. As one writer has put it: 'We are trying to escape from metaphor as well as to create it — every time we try to be faithful in description of some object, external or internal.'¹

However, many abusers of art teaching to-day exploit the truth which lies in this criticism in order to mask their own fear of phantasy; whereas many teachers do not quite know where they are. There is a story of the teacher who came upon a child drawing a picture of a cat that was plainly, unmistakably — perhaps defiantly — a cat, who exclaimed: 'Oh dear, John — I'm afraid that is not a very good example of child art.' She was, of course, a stupid person looking for something that she thought she was expected to expect — instead of looking for what was intrinsically interesting or being prepared to understand the significance of the child's behaviour at that moment. Art teaching in all its branches seems to lend itself to cults which may in the end stultify the thing they set out to encourage.

We have to remember that behind every piece of child expression there lies a story and it is astonishing how frequently children, in particular young children, know what their work is about. They have access to the meaning — the logic — of their associations in a way that the grown-up rarely has. The last thing we want to do in the classroom is to use child expression as a happy hunting ground for psychological interpretation, though this may be a useful part of a teacher's understanding if he is interested. What the child wants is a grown-up who knows *that there is a story* — someone who will take from him the many aspects of his world, the good and the bad ones, the fearful and the joyous. For a child paints, models, plays and writes verse, or moves to music and rhythm, as a means both of gaining

1. *The Emperor's New Clothes*: Kathleen Nott

mastery over the anxieties which underlie his primary experiences and also as a means of broadening his knowledge of things and satisfying his curiosity. A good line or a good shape answers a question and asks another one. A good teacher will both follow and lead; but above all he must cultivate a kind of creative patience. This is of course an aspect of friendship. It is not just that a child makes a listener of the teacher, or a reader, or someone to pin up his pictures and arrange exhibitions — though these are important services — but that he needs someone who knows about the things that overtake his spirit, someone who has to some extent at least assimilated in his own personality the principles he professes in his work. In this way too the artist uses his public and posterity — as redeemers of his total meaning. Hamlet did not burden Horatio with all his problems just to have a listener, but because he deeply respected the poise and balance of his friend, who was not 'a pipe for fortune's finger to play what stops she pleased'. When Horatio at the end threatened to play the Roman and commit suicide, Hamlet was stricken to the core and he cried out from his artist soul:

'If thou didst ever hold me in thy heart,
Absent thee from felicity a while,
And in this harsh world draw thy breath in pain,
To tell my story.'

We know that Horatio's story would be one which placed this noble heart in a true light with all its wit and humour, its cruelty and even meanness at times, and with its exquisite tenderness and large tolerance. I do not think we can over-emphasize the importance to a child of a teacher who can accept all sides of him as they emerge in genuine expression. Those of us who are able to follow and collect children's work over a fairly long period of time know what a satisfying job this is. This quality of 'negative capability' as Keats called it is an active principle — because it is through an informed understanding of the experiences a child is likely to encounter in his education through art that we do in fact both lead and follow him through them. This does not mean that we should dictate his expression or need to know what we shall be given, but rather that

in a comprehensive way we should contain his expectations within our own. And it is amazing how, with this kind of encouragement, a child's work expands and matures. There will then come a stage when he will not be content with the sanctions of home and school alone, when he will need to satisfy an internal hunger, which for the artist-mind is often insatiable, and he will seek also for more and more discriminating criticism from outside. The external examination plays a part in the extramural judgment now being sought for.

Principle of Ambiguity

It is this negative capability of the teacher which places the child within the scope of his ambiguity. As soon as children realize that 'beauty' does not imply 'pretty-pretty', nor necessarily a happiness of the 'God's in his heaven — All's right with the world' variety, or 'they lived happily ever after', then they begin to look with an artist's eye. Over and over again I have watched this happen in children's original prose and verse writing. A little boy was for a long time engaged in writing stories in which he figured always as hero. Then suddenly one day he wrote a poem — a kind of Hound of Heaven in miniature in which he appeared as the thief being caught — and at once his writing entered a new dimension. A little girl who had chirped of happiness through one twittery poem after another stumbled upon another side of herself and wrote a Hardy-esque poem on 'Fear'. Another who wrote as a rule immature verses on children at play, having a good time at the sea-side etc. . . one day produced a lyric in which she came so close to her love feeling for her father that, when I read out the poem, she was so startled that at first she disclaimed it, remarking: 'You see, the way you read that made it sound like poetry — and I don't write poetry.' It is with the acquisition of richer and richer symbolism explored through the principle of ambiguity that children become artists in some degree.

The Teacher's 'negative capability'

But these are precarious adventures for some of them. The mature artist has learned to live through his own surprise and takes his magic

for granted — so in a different way of course has the young child. It is the adolescent who so often feels startled into retreat. Once a child, or for that matter any sensitive person, has accepted that there is nothing so mysterious or strange that an artist cannot familiarize it, nothing so frightening but there is a symbol to encompass it, nothing so tender in feeling that lyrical expression cannot preserve it, then he can push off from shore and live with what Keats called 'the gusto' of the poet. 'The poet lives in gusto', he wrote.

Nevertheless all along the line the work of the ordinary child is bound to be uneven — partly because in his effort to recapture his own image in time and space he will need to move backwards and forwards. These vacillations of course may not fit provided timetables; and yet the adaptability of children is such that if they have teachers who understand these things they will accommodate their outward explorations to times allotted them, and as it were foster an invisible life until the moment for its manifestation arises. In this way every lesson devoted to education through art becomes a pleasure deeply anticipated. But teachers must be aware of the continuing invisible life and not work from one lesson to another with procedures too sharply governed by their own expectations.

Primitive ambivalence

The world that a child will need to explore will be in psychological terms the world of his primitive ambivalence — for until this has become safe for him to some extent, he will be unable to capture the light and shade of familiar objects, the contrasts in shape and form, the paradox of ideas — be unable to enjoy comedy and tragedy alike. And we can watch this happening in negative and positive ways. There is a delightful account by James Britton in the January number of *Athene* of the eight-year-old's response to Emily Dickinson's fragment:

'The moon was but a chin of gold
A night or two ago;
And now she turns her perfect face
Upon the world below.'

when he called out: 'Please Sir will you read

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us a warm one.' This immediately reminded me of the remark of a little boy after his mother had read several nursery rhymes to him — all ending in disaster as so many of them do: 'Please Mummy read me a mended one.' Perhaps these children were feeling that their own warm impulses and reparative desires were being stifled by cold perfection — or death and destruction. And yet it is when the mind can entertain opposite ideas together, and can sustain conflict, that the artistic process described by T. S. Eliot as that of 'combining disparate experience' can take place through expressions of beauty which contribute to the condition of true happiness.

Children however in their immaturity need much experimentation with their self-chosen symbols, before this logic of feeling can assert itself and the true creative principle in art be established.

For this approach to child-expression must not be confused with the kind of sentimentality that leads people to say that one poem is as good as another, that they know nothing about art but they know what they like. Nor do I think we should take a too precious attitude to children's work as though every mark a child made were sacrosanct. But this: At bottom every artist is his own critic; he gives us not only a certain vision of an aspect of life but also an insight into his own mentality; his attitude towards his attitudes as well, — his own quality of being, in a creative-critical sense. It is I believe this fact which turns art into a great educational force and forms our taste and discrimination.

The creative-critical principle illustrated

The working of this creative-critical principle has been described by many poets in terms such as those used by Eliot — the process of 'combining disparate experience'. This may appear under one emphasis as an aesthetic principle; it is also a deeply moral one because it touches upon the most painful of all human discoveries, that we have in our wishes sought to destroy what we value most highly, that we can both love and hate the same person. It would seem that every artist through his senses and media is in some way dealing with that problem.

Let us look from this point of view at a few stanzas from *The Ancient Mariner* and trace the critical-creative principle at work there. It is I repeat an aesthetic-moral principle too; but something very different from either of these ideas thought of separately or narrowly. Further, as soon as one is on the track of this principle in any artistic expression, one comes upon another inseparability, — that between form and content. And this fact makes strong comment upon the idea that the techniques of art can be thought of out of relation to the impulses of the artist.

The Ancient Mariner is a good choice for study in this way because it so happens that Coleridge has himself, through the prose gloss which accompanies the poem, given us glimpses into the working of his mind. I have taken the verses which begin with the description of the night sky at the end of Part IV, six of them in all and have included the gloss to the first verse.

The Moving moon went up the sky,
And no where did abide;
Softly she was going up,
With a star or two beside. —

In his loneliness and fixedness he yearneth towards the journeying Moon, and the stars that still sojourn, yet still move onward; and everywhere the blue sky belongs to them, and is their appointed rest, and their native country, and their own natural homes, which they enter unannounced, as lords that are certainly expected, and yet there is a silent joy at their arrival.

Her beams bemoock'd the sultry main,
Like April hoar-frost spread;
But where the ship's huge shadow lay,
The charmed water burnt away
A still and awful red.

Beyond the shadow of the ship,
I watch'd the water snakes:
They moved in tracks of shining white,
And when they rear'd, the elfish light
Fell off in hoary flakes.

Within the shadow of the ship
I watch'd their rich attire
Blue, glossy green and velvet black,
They coil'd and swam; and every track
Was a flash of golden fire.

Oh happy living things! no tongue
Their beauty might declare
A spring of love gush'd from my heart,
And I bless'd them unaware
Sure my kind saint took pity on me
And I bless'd them unaware.

The self-same moment I could pray,
And from my neck so free
The Albatross fell off and sank
Like lead into the sea.

In spite of the fact that the verses are taken from a much larger whole, it is I think possible to trace a unit of dynamic experience being fashioned here. The gloss leaves us in no doubt that the progress of the moon and the stars across the sky was linked in the poet's perception with his tenderest love feelings and going back to very early times when belonging meant — as it still means to us — being expected and greeted in terms of both certainty and surprised joy. These feelings are in some way connected with a rhythm of stir and movement and of sojourning and rest. The Mariner in his loneliness and fixedness envies and yearns after a state where these delicate operations of the spirit take place in unison. Such coherence and harmony *mock* — notice the intensely human quality of that word — *mock* a scene so different. The quiet yellow beams of the moon bemoan the awful stillness, the sultry glare of the enchanted water surrounding the Mariner's ship, a ship shadowed and bewitched. It is as though — at least so I suggest — the bringing together of feelings so painful, so acutely recognized in the mind's experience, had released a sense of purpose in the mariner; had broken a spell. He looks *beyond* the shadow of the ship and watches the water snakes, observing them minutely as a naturalist might. He becomes aware of a life other than his own and this he draws to himself within the shadow of the ship — and he describes the snakes with further detail. At this point a new energy enters

the verse, it takes on an entirely fresh impetus and interestingly enough shakes off metaphor. It is an outburst almost physically conceived: 'Oh happy living things...'

It was at this moment — we knew it already, so close is the narrative to the nerves and pulse — it was at this moment that his neck was freed; (a startling idea and very close to some physiological theories about nervous tensions), and the Albatross fell into the sea.

The Ancient Mariner is, of course, one of the finest examples in literature of a poet working as a master of his craft; could we say because he is accepting moral responsibility as an essential part of his artistic vision? After a long and complex argument about art and life and art for art's sake, through the person and fate of Tonio Kröger, Thomas Mann comes to this conclusion:

'There is a way of being an artist that goes so deep, is so much a matter of origins and destinies, that no longing seems to it sweeter and more worth knowing than the longing after the bliss of the common-place.'

This was the Ancient Mariner's reward after his many adventures:

O dream of joy! is this indeed
The light-house top I see?
Is this the hill? Is this the Kirk!
Is this mine own countree?

The new consciousness of children to-day

We are not turning children into artists — or only a very few of them — but into people. Education through art regarded in this way is bound to be for the child's sake and therefore for the sake of society. But one point we must not miss. The child of to-day knows this. We are inclined as grown-ups not to realize how far we interpret what is happening in child life with the ethos of the age *we* grew up in. This has always been a pitfall for the educationist and intuitively we have always known the truth of 'The child is father to the man', but now we know that this is known because children now live in a society where grown-ups to a large extent can understand their success or failure as parents and teachers. This is, of course, if they want to. As a result

children are able to be much more honest in their relationships: we might say that a conscience is coming into being which the generations can share. This does not mean that our adult authority is scorned but rather that the child of school age expects us to use it relatively, with the recognition of the factors of child maturity and adult immaturity. Disparity between pupil and teacher is now revealed in a new light, for children though still dependent upon us for knowledge and guidance may have gone further in the assimilated knowledge of themselves because in the formative first few months and years of their life they had access to a kind of parental understanding — most important of all to a mothering — which was denied to most of us. And with the rapid advances which are taking place in child care this may be for a long time anyhow even wider. To speak in the jargon of the day there may arise a kind of bulge of teachers in some ways out of touch with their pupils. I am constantly finding myself in this position with students.

The refreshment of teachers

It has never been more important for teachers to refresh themselves within their own developments as well as pedagogically and academically. It is this particular kind of creative experience that the New Education Fellowship has been concerned with in the last few years — particularly through its conferences. One proof I think of how fundamental this work has been has come out of the International Conferences most particularly, where in the creative groups the different cultural backgrounds of the members and the curious egoisms which these can produce seem to have been absorbed, or perhaps better to say incorporated in the human urge to create something outside oneself. I do not think it is too much to say that in these groups we catch a glimpse at least of the close connection between individual vision and social integration; as well as between human relationships and associations within the mind. More active research on these lines might make a substantial contribution to the problem of the adaptation of the personality to scientific progress and social change. Certainly my own experience in these conferences and among

children has convinced me that the creative principle most important for this achievement is the one I have tried to describe, 'the uniting of disparate experience'.

Many of the movements in modern art and literature have made significant advances too towards education for change, by trying to bring a new consciousness into the interpretation of events; by which awareness is made possible at the point of perception — a performance which William James described as 'like seizing a spinning top to catch its motion, or trying to turn up the gas quickly enough to see how the darkness looks'.

One thing is certain, we can no longer live with dichotomies as cosily as we used to, nor can we work any longer through false simplifications of experience. Simplification must arise now out of contemplation of the full force and complexity of our present situation.

I believe that the children of to-day and to-morrow will see to it that we do not fail them. I have often thought that children are the only people who really believe in education.

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PUBLICATIONS

Self-Expression in School

A. B. Davie

FREE EXPRESSION is seldom called into play by the usual school subjects. It is not needed in the reiteration of facts or figures. It has little part in investigation or experiment where deduction, calculation, foresight, analysis, or conscious memory are required. It is not the same as the imitation, impersonation and interpretation which are part of the scheduled acting, drawing, music-making and poetry lessons. When it appears in written composition it is often overlooked.

If, however, children in school draw, act, dance, play, make a poem or tell a story about whatever comes to mind, they are doing something quite different from the school activities which I have mentioned. They are then expressing in some active form in substitute for reality, or as a half-way house towards reality, the omnipotent self of fantasy. That is what I mean by self-expression.

Let us look at some examples of immature self-expression. They are stories told by a class of educationally backward, but not seriously maladjusted, junior school children. They well illustrate what is being expressed, because being verbal they are explicit. Children say the same things in their drawing, games and acting as in their stories, but we, observing them, can only infer much of what is being said.

(1) Paul had a house full of gold. He was asleep. Janet told Lucy to go and steal all the money. She gave some to Jane, some to Ann and some to Dora. Girls did not like tractors. Paul was driving one in a field. The girls saw a castle with a point on the end. It had letters on it, — O and B and D. At the top of the hill they met Mary. Janet disappeared because Paul put magic on her. Ann saw stones — no, dirt — on the ground. She did not know what it was — like jelly. Ann threw it all over Paul's face. Paul was ploughing. Janet was queen. Paul was the worst boy in the whole world. (*Girl aged 8*)

(2) Paul climbed an iron tree. It caught on fire. It fell on the house roof. Janet had bird wings. She flew up in the air. John flew up and tied himself to an iron bar. Half-way up his foot stuck. All the ladders fell down. Fire engines came and squirted water on him. He

had to go to bed. The staircase fell down. Alec climbed a ladder. He tried to save John. Alec went into a cave with matches. He got sticks and set the cave alight. The cave had a door of iron bars. He could not get out. He squashed through. An old man with two pokers came. One was alight. He threw the lighted one up into a tree. Alec was on it. A rock came tumbling down. Dad came. He was a curly snake. He had an umbrella and a curly walking stick. He put the stick through Alec's nose. He could not pull it out. He was covered with mud. Three walking sticks were up in the air. All the family went up in the air and landed on a cow. Alec fell on the point of a bar. (*Boy aged 8*)

(3) I am going to have a bike on Saturday. I can ride up to the gate and turn round. Tonight I'm going to play cowboys and indians with my brother. (*Boy aged 8*)

(4) Tom went downstairs. He slept on the sofa. His mother went up and slept in his bed. She fell through the springs. Tom came up and saw his mother down a hole in some water. She came up and gave him a slap for making the springs loose. She would not let him go out to play. He hid behind the table. When she went upstairs to bed he went out. He fell into a pond. When he came back he did not want his mother to know. There was mud on the floor. He hid. She saw the mud and was cross. She could not find him anywhere. He was on her head. She looked round. He fell off bump on to the floor and through it. His mother fell through and knocked him on the head. His mother stayed down. Tom came up. He closed the door and locked it. There was a secret passage under our classroom. Tom found a way into it. (*Same boy aged 8*)

(5) The boys bounced on the girls. They had a game of kiss-chase. They kept kissing each other. Frank kissed Ann. Paul said, 'What are you all doing?' Paul and Norman bounced on all the girls. Next day they were at the caves. The girls were going one way and the boys another. They had a game of hide-and-seek. The girls closed their eyes. The boys went down passages. There was plenty of food. They stayed all night. The boys showed the girls the way in. They played kiss-chase again. Paul kissed Lucy 150 times. Lucy had 100 babies. Mary kissed Tom. Boys could not find Joan. She was hidden under a cave. Tom could not find us. We were all kissing. Paul cut off Alec's toes, legs, arms and cheeks. He was pouring with blood. Boys shot at blood in the field with bows and arrows. Paul hit blood and splashed everyone but Norman and Janet. Paul killed Dora and Ann. He gave John two black eyes. (*Boy aged 8*)

(6) The girls saw a big castle. Paul was a big giant in it. They went into another castle with Kenneth. There was a giant in it. They came to a black house. Susan was a witch in it. We came to another black house and went in. Black cats were going upstairs. We went upstairs. Roger was at the top of the stairs in pyjamas. He pushed them. They tumbled downstairs head first. Paul came with Mary. He made a camp fire and put her in it. She was burned to smithereens. He laughed his head off because there was no more of Mary. We went into a castle. Upstairs, clippety-clop. Kenneth was at the top of the stairs. He pressed a button. We went through wooden stairs. Roger laughed. They did not know we had fifty boxes of matches. We set fire to the castle. They ran out shouting help, help. They ran on and fell into a pond. They had to make a camp fire. They didn't know we put Susan's clothes on the fire. She was looking for her clothes and fell into the pond. We knocked her on the head. She went down, down, down to the bottom of the water. That was the last of her. We knocked Alex down as well. He went on top of her nose. (*Girl aged 9*)

(7) Bill murdered people in the dark. A little baby came out. Seeing Bill bending over he hit him with a saucepan. Bill got up a temper and murdered him. Frank said, 'Oh my pretty baby.' He saw the baby was dead. He phoned 888. A rabbit was a policeman. It said, 'Frank, what is the matter?' Frank said, 'Someone has murdered my baby.' 'When did you have him? Last year?' asked the policeman. 'Bill murdered him,' said Frank. Bill saw a house with a light on. He gave a signal to his mate. He said to Paul, 'If anyone comes out, murder them.' A little baby came out. Paul said, 'Oh I don't want to murder you.' Then he murdered him. Another baby came. He murdered it. Mary came out of the door. Bill murdered her. Jane was kissing Dick. Dora was saying to her shadow, 'Oh my pretty shadow. Come in bed with me.' Her shadow said, 'Shut up.' Bill saw Dora in bed. She had a teddy bear in bed with her. It pulled out Bill's tooth. Bill murdered Dora and chucked her out of the window. (*Boy aged 10*)

(8) Jane wanted her own way. Everyone gave her her own way. Jane wanted to be friends with Dora. When Jane turned her back, Dora hit her with a big stick. Jane lost her brains. Her muscles went. She could not scratch her nose or move her hands. She could not hit Ann. Dora did the same to Ann. She had wood in her head. Dora got a huge stick. She knocked Ann out. Susan was doing rock and roll. Sir wanted to marry her because she was so pretty. He bought her clothes, a watch, hat, coat, chocolates, (etc. etc.) Sir won a football pool. He had 630 bob. Susan won 1d. Ann had a magic spell to put Jane's brains back. It was the wrong spell. It made her worse. She got another spell. Jane's brains came back. Jane won a trillion, million, million, trillion, and a thousand

pounds. She gave some to Ann and Susan and bought Susan a frock. (*Girl aged 10*)

(9) The mother and father of two boys had gone for a holiday. Aunty was looking after them. When their aunt was out the boys took matches and bangers to a hayrick. Both wanted to let off the one rocket. They fought and tripped over the box of matches. They fell on the hopper which hopped to the hayrick. It caught alight. Paul saw it. He ran to telephone. He had no pennies. He grabbed a lady's handbag. She called a policeman. They both chased Paul. The boys were still fighting. The oldest knocked out the youngest. He ran on chasing Paul. Then came Roger. Fire was spreading over the field of dry corn. Farmer Brown was going to market with his horse and cart. He had a bull at the back. Paul had a red blazer. The bull pulled the cart. The farmer cut the rope. The bull chased Paul. He fell into a barrel of water and rolled towards the sea. He jumped out taking a sheet from inside the barrel. It got over his head. A baby in the road saw him and screamed. (*Boy aged 10*)

These are typical of stories told by children of this age. Some are less colourful but many are equally or more so. It is sometimes said that young backward children have little imagination. On a conscious objective level that may be so. Most of these same children have difficulty in relating a recent actual event. They have no difficulty with these stories. Invariably they would continue indefinitely if they were not stopped. They eagerly await their turn to tell one.

Stories 3 and 4 illustrate the gap which has to be bridged by beginners. These were the first two told by a new boy. Some children take longer to get into their stride. A very inhibited child may take several weeks. Hearing other children tell their stories is an encouragement.

In some circumstances these stories might not be forthcoming in the presence of an adult. I sit at the back of the room taking them down. I make no observations or signs of approval or disapproval. When I or any other figure of authority appear in the stories, or when 'forbidden' words are used or 'dangerous' subjects dwelt upon, I receive many surreptitious glances which I seem to ignore.

There is interplay between the story-teller and the children listening. As well as a vocal appreciation of the quality of the story, there are imitative gestures of the actions and efforts to influence the course of the story by ex-

clamation, comment and suggestion. It is seldom that the intervention even of a dominant personality succeeds, and if it does it is short-lived.

Other children in the class, who appear in most stories, are there not as themselves but as representatives of unconscious figures, several of whom may be a projection of the storyteller. Although a boy and a girl may appear in a romantic relationship — or a hostile one — in a story, it is quite a different matter in reality. The boys, for example, show just those expressions of distaste for girls, and diffidence when having to sit beside them, that one expects from boys of that age. Vendettas between boys in stories are not carried into the playground.

Throughout the stories incidents are borrowed from other stories, from daily occurrences, or from things seen or heard in, for example, comics or television. It is as if they have become attached, by association, to the mainstream. They are always brief and usually they are instantly recognisable, having a kind of artificiality. Sometimes, a child who is going through a difficult time at home, perhaps in relation to his parents, will depict that situation in a disguised form, making it in parts as he would like it to be, e.g. story 8.

It appears that the younger the child, the higher the proportion of symbolism to elaboration, and the clearer that symbolism is, e.g. stories 1 and 2. The stories of older, maturer and more intelligent children become more coherent and rational, e.g. story 9.

Some of the features which occur frequently are: witches' houses, giants' castles, houses full of gold, caves, pits, trap-doors and underground passages, trees which are climbed, branches which usually break, hedges, dwarfs, skeletons, ghosts, robbers, kings and queens, ponds, rivers, wells and baths which are often fallen into, burning houses haystacks and trees, explosions, racing cars, tractors, aeroplanes and space-rockets, guns and knives, stairs and ladders, wild creepy and poisonous animals, pets, money, treasure, sweets, ice-cream, lemonade, flat and fat people; chasing, shooting, fighting, killing, cutting off of parts of the body, teeth being knocked out; quantities of blood, mud, slime,

rocks, mysterious objects, tripping over stones and string, being thrown high up into the air, landing on prickles, whisperings and questions, halves or halving, kissing, having countless babies by girls and boys, enormous exaggeration of size and number, laughing — often illogical, exits and entries through windows or back of house, the juxtaposition of violence and passion, one often appearing quite out of context beside the other.

Using material similar to that appearing in these stories, psycho-analysts help the individual by interpreting it to him and by creating a situation in which he transfers to the analyst his attitudes to persons appearing in the fantasies. For several reasons which need not be discussed here, it is not the job of the school teacher either to interpret the fantasies or to induce a transference. It should be noted in passing however that whether teachers wish it or no, children do transfer to them some of their attitudes to their parents.

Can it be claimed that the mere act of expression, without interpretation, has a therapeutic effect? More than that, has it developmental and educational value for the child? If it has not, it does not justify its place in the curriculum. A theoretical examination of what is taking place in the minds of children expressing their inner selves, suggests that it has.

In their fantasies the children are fulfilling unconscious wishes, sometimes scarcely disguised. The wishes are of many kinds, for example to possess or to be rid of someone or something, to have exclusive consideration, to have power, to be virile and potent, to get revenge, to avoid danger — in short, to be omnipotent. In this way a child is to some extent able to master his imaginary situations instead of being at their mercy.

Inner thoughts and feelings which are confused, puzzling, troublesome and pre-occupying, are brought into the open and thereby clarified. Situations which are intolerable in reality are recreated and usually given a happy ending. In this way they are made more tolerable. A natural aggressiveness is dissipated by being expressed in these violent, excessive and bizarre ways. More than that, by *daring* to express it, the children's fear of their own destructive

power is lessened. This has a double effect because they fear that all the terrible things which they think of doing to others will be done to them. Not only are children afraid of imaginary situations, but they are afraid also of many of their own thoughts. By sharing their fears and dangerous thoughts with other children, they are less frightened.

The presence of the teacher is an important factor in the therapeutic effect of self-expression. The child is communicating and confiding his inner thoughts to his teacher. He would not do it to an adult in whom he had no confidence. By not being reproached, the child is receiving sanction for having the thoughts. There is, in fact, an easing of a general state of tension in the child possibly because feelings of anxiety are being allayed and feelings of guilt are being modified. Pent-up emotion is discharged. This has been engendered by the impulses which give rise to the fantasies. If not discharged, it attaches itself to other behaviour.

Finally, the child enjoying self-expression is removing barriers which by association have inhibited everyday activities and behaviour. In the process he is releasing nervous energy which has been employed in repressing many of these thoughts, thus freeing energy for more constructive purposes.

In practice it is not easy to make claims on behalf of self-expression in the classroom, because the effects cannot be measured. They are not open to statistical treatment. My own observations are almost certainly subjectively biased. Figures of progress in attainment are available but they demonstrate little. It can be said, however, that children come to my class educationally backward, and that 'satisfactory' progress is, in most cases, made. What is noticeable about these children, and I feel valuable, is a kind of loosening up, coming possibly from a lessening of tension. Children who were withdrawn, sometimes almost rigid in movement, became sociable and relaxed. The behaviour of others who have been actively difficult has remained within bounds, and their better selves often appeared. Although other factors undoubtedly influenced these changes in behaviour, some perhaps predominantly, I believe that the opportunity for self-expression was a positive factor.

Many teachers will no doubt reject my arguments entirely, and deny self-expression a place in class. Others may say that it does harm rather than good. Whatever one's position I think that we, as teachers whose commodity is the child mind, ought not to ignore the ferment which exists below the surface.

NEWS AND NOTES

Tasmanian Section

The main activity of the Section was to arrange a lecture tour of the State in November by Professor O. A. Oeser, Head of the Department of Psychology at the University of Melbourne. Professor Oeser addressed large audiences in the three centres and led discussion groups on *The Coming Revolution in Education*:

1. The relation between psychological theory and the practice of education
2. New ways of thinking about behaviour;
 - a) Learning Theory, b) Motivation, c) Group Dynamics
3. Education and Social Change
4. Teacher Training

The three groups comprising the Tasmanian Section chose some aspect of *The School – The*

Community as their main theme for the year, treating it in their own individual ways.

The *Hobart Group* continued its successful policy of arranging public meetings and thus realized one of the main aims of the Group, viz. to inform the public. Of the subjects discussed were: *The Place of the Parent in School Education*; *Automation – How it will affect you and your children*, and various aspects of *Secondary Education*.

The *Launceston Group* held two public meetings and members of the Executive discussed *Parent-Teacher Relationships* with office bearers of the Northern Council of Parents' and Friends' Associations. In addition they held their usual members' meeting with speakers, discussions, book reviews and films.

The most recently formed *North-West Coast Group* interspersed public meetings and discussion groups. Topics treated at public meetings in both Burnie and Devonport were: *Selection for Secondary Schools: Matriculation and the place of the University in Tasmania; Secondary Education in Tasmania*. The Burnie members chose 'Comprehensive Schools' and 'Parent-Teacher Co-operation' for discussion and visited five local schools' Parents' Associations. The Devonport members discussed 'Employer-School Relationships'.

Judging by the size of the audience in all centres, it would seem that parents are intensely interested in the future of secondary education in Tasmania and the method of selection for entrance to high schools.

Bertha Layh, *Secretary*

Western Australia Section

Since Dr. Bream's visit at the end of 1955, when we were introduced to group techniques, our Section had carried forward with monthly meetings attended by speakers, mostly local, of special experience. Several meetings were spent considering Freeman Burt's book on Australian education.

This year we are looking forward to, and preoccupied in organizing for, the visit of several international educationists to West Australia during October. Here they will finish off an Australian tour, spending a few days lecturing before departing for overseas. The line-up of personalities and topics are such as to make their stay the occasion of the year in our programme.

F. J. Hunt, *Overseas Secretary*

Book Reviews

An Introduction to the Philosophy of Education.

D. J. O'Connor. (Routledge & Kegan Paul. 10/6d.)

It is refreshing to find an introduction to the philosophy of education written by a professional philosopher. Professor O'Connor, who is Professor of Philosophy of the University of Liverpool, in a modest little preface writes that his purpose is to 'examine in an elementary way, the most obvious points of contact between philosophy and educational theory. Secondly, I have tried to develop the philosophical questions so as to provide a simple introduction to philosophical thinking for those students of education in universities and training colleges who would otherwise have no formal contact with philosophy'. In the hands of an intelligent reader, the book should do all that is claimed for it, and one reader, at least, continually found himself asking 'Why stop at training colleges?' Much of it could usefully be assimilated by an intelligent sixth-former, for he himself is the subject of 'education', and what it all means — or should mean — for him is something in which he should be interested; and some chapters, in particular those on the Justification of Value Judgments and Some Questions of Morals and Religion could provide a new and lively approach to religious instruction with seniors.

In his first chapter, Professor O'Connor is concerned to determine

the relationship between philosophy and education, and he proceeds to do this by giving an account, necessarily brief, of the spheres of philosophy and education and by bringing out their points of contact; he comes to the conclusion that the most obvious point of contact is the nature of value judgments and the logic of their justification, and he examines this in one of the most valuable chapters of his book. In the course of his argument which is, in its presentation, a model of sustained clarity, Professor O'Connor has the knack of introducing pungent asides which themselves could provide fascinating topics for future discussion, as for example 'To make men critical is not as widely held to be a good thing as to make them love knowledge', or 'the moral earnestness so patent in much educational writing is often the worst enemy of clarity'.

It is, perhaps, in the chapter on the Nature of Philosophy that Professor O'Connor is least happy, and within the limits he set himself, it must have been a difficult chapter to write. His own point of view is clearly anti-metaphysical and he is occasionally guilty of riding rough-shod over opponents of another school. In such statements as 'It (belief in mysterious natural impulses and intuitions) is a very wide-spread attitude and characterises the intellectually lazy, the woolly minded, the fanatical and the superstitious. And it is the more pernicious in having supporters who enjoy some reputation — philosophers

such as Nietzsche and Bergson...' a line or two further on occurs the phrase 'pretentious mystagogues'; then follows this sentence: 'Two contemporary examples of the effect of this attitude can be seen in the psychological theories (if they can so be called) of Carl Jung and the existentialist movement in Europe'. Now, Professor O'Connor cannot be unaware of the carry-over of the prejudicial phrase 'pretentious mystagogues' to Carl Jung and the existential movement. And since he nowhere examines (or for that matter has cause to examine) the psychology of Carl Jung or the movement which acknowledges Jean-Paul Sartre as its head, and since he cannot in fairness expect readers for whom the book is written to be familiar with either, it would seem that here he departs from the very high standard that he set himself, and in general maintains, throughout the book.

It is, perhaps, unfair to make so much of something which is little more than a blemish in an excellent book, particularly as elsewhere Professor O'Connor admits that the account is admittedly partial, but one does detect in the writing here a sense of irritation which one would be glad to have away.

In his chapter on What Is an Educational Theory, Professor O'Connor returns to the high standard he sets himself. His discussion of whether education theories can properly be carried through is as lucid as it is

sound. He shows that a new practical approach to teaching is more influential than a new theory about teaching, and this is true of the influence of Pestalozzi and Froebel among others. He is most valuable in his analysis of the sort of statements which lie behind the term Educational Theory. They are three: metaphysical, judgments of value, and empirical, which he subdivides into that before psychology became established as an experimental science and that which comes after. It is difficult to disagree with his conclusion 'that the word "theory" as it is used in educational contexts is generally a courtesy title. It is justified only where we are applying well-established experimental findings in psychology or sociology to the practice of education. And even here we should be aware that the conjectional gap between our theories and the facts on which they rest is sufficiently wide to make our logical consciences uneasy'.

That the book is well written goes without saying: indeed, it would be difficult, one feels, for anyone with Professor O'Connor's critical and analytical habits of thought to write badly. There is a selective bibliography and the bibliographical notes

to each chapter should prove an excellent guide to a student who wishes to read further on any problem which interests him.

It is, in fact, a worth while book of the kind one has so often sought for in vain for one's students: and one is grateful to Professor O'Connor for providing it.

D. C. Collins

Psychology in the Classroom.

J. Mainwaring. (*University of London Press, 7/6d.*)

It is not unusual to find among practising teachers, and even, alas, among students, an attitude that might be described as a 'resistance to psychology'. This may be because the very word conjures up images of indefatigable rats running relentlessly through mending mazes; of tests with paper and pencil; strange brass-knobbed contrivances, and shocking electrical apparatus. The titles of chapters in the older (still used) textbooks are off-putting enough, too. Memory. Perception. Attention. These, and all the rest, seem to the uninitiated to be very far from the needs of real live children who do not seem to want to remember; who perceive

the wrong things with the right senses, or *vice versa*; who demand, each one, all the attention of the teacher.

Dr. Mainwaring gives even the most case-hardened anti-psychological classroom teacher a chance to become initiated with the minimum of trouble and the maximum of effectiveness. Here, compressed into the confines of a hundred or so fluently readable pages, are the results of a century of research grafted on to the thirty years of the author's own insight into his work in the classroom.

An outstanding feature of this book is the way in which it provides answers to the question: How can I get the class interested in my teaching? whether the stress be on the word 'class', 'interested' or 'teaching'. Dr. Mainwaring considers the whole question from four main interconnected standpoints. After a penetrating glance at children in a dozen classrooms interesting themselves (or not) in what is going on for their edification and enlightenment, he sets forth with a description of the process of learning, illustrated by ideas that can be taken straight into the lessons tomorrow. The third section of the book deals with ways in which we and our pupils think, and shows how children and adults can be trained to think at a higher, clearer, level than that to which they are accustomed. Finally, the author devotes a section to creative enjoyment through directed and self-disciplined feeling.

D. F. L. Pritchard

A CALENDAR OF STORIES

By Lilian McCrea. Why do we eat pancakes on Shrove Tuesday?... Why is the thistle the national flower of Scotland?... Who made the first calendar? These and many other questions are answered in this new story book, which tells how some of the more important days in the year got their names. 8/6 net.

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By George F. Vale. These delightful fairy tales capture something of the age-old magic that is forever associated with the name of London. In vivid phrases they tell of brave deeds and happy adventures in the romantic London of other days. 10/-.

DAY BY DAY STORIES

By Dilys Beeston. Eleven stories for the youngest readers dealing with simple episodes of everyday life, using a carefully chosen vocabulary. Very suitable also to teachers to read to non-readers and also for class book courses. 7/6 net.

PITMAN

Parker St., Kingsway, London, WC2

Landmarks in the History of Physical Education: J. G. Dixon, P. C. McIntosh, A. D. Munrow, R. F. Willetts. (*Routledge and Kegan Paul 21/-*).

The authors could, and should, have tried to find a more imaginative title for this book, in view of their hope that it will find a wider public than people professionally interested in their subject. It does in fact contain much to interest the general reader. The authors have pinpointed a number of eras and areas in which physical education has played an important role, and in which it has itself undergone important developments. The main thesis of the book is that the development of physical culture is not an isolated or accidental phenomenon, but one which can be understood only against the background of culture in general. This is amply and clearly illustrated. There is also a

rather alarming, although unstated, assumption which underlies the great part of the book.

The most clear example of this occurs at the end of J. G. Dixon's very interesting and in many ways accomplished handling of the theme, 'Prussia, Politics and Physical Education'. We are told that Hitler's Minister of Education, Wilhelm Rust, announced that under the Nazis, 'education was to mean physical education, first, foremost, and all the time'. (P. 143).

Three pages later, in an extraordinary and uncalled for flight of imagination, Mr. Dixon tells us that in the State of the future, physical education 'must play a part as vital as that which the Nazis assigned to it.' There are few who will accept this, particularly since neither here nor at any other point in the book do the authors show any clear reason why development of the body should bulk so large in the educational programme.

P. C. McIntosh contributes four chapters. Those on Physical Education in Imperial Rome and on Therapeutic Exercise in Scandinavia are the most successful. In his account of the development of physical culture at the time of the Renaissance in Italy and in Tudor England, I feel he is stretching a small amount of material a very long way, since the period saw no great development of physical education as such, and the bulk of scholastic opinion was against more than mild exercise and the acquisition of a few gentlemanly 'accomplishments' for those of noble birth. His citing the ban on football at Oxford and Cambridge as an example of official disapproval of physical recreation suggests that the author is unaware of the murderous nature of Tudor football. Mr. McIntosh's final chapter on 'Games for Two Nations in One' is an interesting survey of the developments of the last 150 years in England, marred only by an unjust attack on Matthew Arnold (P. 194), which emanates from the author's own radical sympathies.

A. D. Munrow's chapter on 'Physical Education in the U.S.A.' gives a first rate thumbnail sketch of the American educational system as a whole, but deals rather too impartially with the commercialization and corruption of much school and college sport. Nor do I think he delves deep enough into those vicious aspects of the 'American way of life' and economy which are at the root of the evil.

Finally, there is R. F. Willetts'

chapter on 'Social Aspects of Greek Physical Education': a scholarly account of the skeletal sources of information on the subject, which is unfortunately handled with little imagination. None the less, it serves well to remind us, in common with much else in the book, of the very decent antiquity of the discovery of the close connection which exists between physical and mental health.

R. A. Chaplin

The Child and the Outside World: Studies in Developing Relationships; D.W. Winnicott (Tavistock Publications Ltd. 16/-)

From time to time, readers of *The New Era* have had the privilege of finding in it an article by Dr. Winnicott. Now, these articles and others which have appeared elsewhere, with some of his broadcast talks and some papers as yet unpublished, are brought together in the book which is a companion or sequel to his other recently published collection of broadcast talks and papers: — *The Child and the Family*.

What is the special quality of Dr. Winnicott's writing? I think it is that the reader comes into much more direct communication with the writer than is usual through the medium of the printed page. This, of course, is due in part to some of the chapters' having been originally given as broadcast talks, but throughout the book the illusion of listening is strong. Dr. Winnicott's friendliness and wit come vividly out of the pages; he seems to take us into his confidence, allowing us to share in his warm feeling and imaginative thought. But while he thus delights us, we risk being disarmed and misled by the seeming simplicity of his communication. Let there be no mistake; this book is not simple. It demands serious and wideawake study, and each reading reveals new depths of its author's wisdom and knowledge. It has a pattern and a purpose, growing naturally from the purpose of its companion, *The Child and the Family*. Each book develops the same basic truth. In both we come across the theme that, through 'good enough' early mothering, children should get a 'good enough' start in the business of developing relationships. (Dr. Winnicott's insistence on 'good enough' care, — not extra good or special but just 'good enough' — is comforting.) This time, however, he is talking not mainly to mothers but to people who, because of their

professional training and special knowledge, or their public responsibilities, are in a position to speak with authority, to initiate policy and to modify public opinion. It is extremely hard, in these days of radio, television and popular press, for parents not to have an overdose of so-called specialist advice. Dr. Winnicott is talking therefore in this book to people who have the power, through these and more direct means, to threaten good parental instincts, but who, if they will listen to him and try to understand what he is saying, may instead defend and support the parents and children who form the ordinary families of to-day.

In the first paragraph of the book, Dr. Winnicott says, with reference to the changing society of to-day: — 'My emphasis must be on the fact that the needs of infants and small children are not variable, they are inherent and unalterable.' All that follows can be seen as an amplification of this simple statement. Out of it, Dr. Winnicott presents challenges to paediatricians, nursery school teachers and teachers of older children, Child Care workers, magistrates, committees of local authorities, legislators, and society itself.

His authority derives from his dual role, — physician to a Children's Hospital where, daily, for many years he has been helping ordinary parents and children to manage the problems of family life and developing relationships, — and psycho-analyst, in which he has had repeatedly 'the unique experience of seeing unfolding before him the patient's childhood and infaney as it appeared to the patient'. Perhaps only such a combination could have resulted in so much practical wisdom interwoven with such profound theoretical understanding. In this respect, Dr. Winnicott's work resembles that of his 'late friend, Susan Isaacs', teacher and psycho-analyst.

The book is in three parts; the first is concerned with *The Care of Growing Children* and contains much practical advice to people working alongside mothers and gradually taking over part of the mother's role. In the first chapter of this section, Dr. Winnicott's insistence that: — 'All the very early details of physical care are psychological matters for the infant,' deeply concerns not only mothers and maternity nurses, but those caring for children in residential nurseries (which do still exist despite Dr. Winnicott's optimistic reference to their virtual abolition). This striking state-

ment speaks not only, or mainly, to matrons and staff but to those who decide on the size of nurseries, the number and age-grouping of the children and the standards of staffing. In this chapter, too, his comments on 'parents and their sense of job' reveal his sensitive awareness of the difficulties, in our society, for those 'modern parents who wait, plan and read' before embarking on the job of bringing up a family.

In the second chapter, in three short but important paragraphs, the author distinguishes between the respective roles of the mother, the young nursery school teacher and the senior teacher. These paragraphs constitute expert guidance to those who plan and carry out teacher training; what he says of the mother's role, however, must be read as a warning, in the clearest terms, against any teaching of *mothers* which may threaten their instinctive ability: — 'A mother need not have intellectual understanding of her job because she is fitted for its essentials by her biological orientation to her own baby. It is the fact of her devotion to her own baby rather than her self-conscious knowledge that makes her good enough to be successful in the early stages of infant nurture.' In this chapter, Dr. Winnicott speaks also to Nursery and Infant teachers and to staff of day and residential nurseries on their responsibility to provide richly for all kinds of play, for he says, it is 'the child's principal means of solving the emotional problems that belong to development'; and those caring for children must try to understand what, through their play, they are 'telling and asking'. What is needed is intuition supported by training.

In the chapter on *Influencing and Being Influenced*, Dr. Winnicott has the teacher-pupil relationship foremost in his mind, but he speaks to all who have ears to hear, and the argument of this chapter can be related to what he says in the second part of the book, on the choice of staff for hostels and Homes for difficult children: — that what matters is 'the ability . . . to deal in a genuine and spontaneous way with the events and relationships of life.' He warns that 'this intimate relationship between the one influencing and the other being influenced is a kind of love relationship and can easily be mistaken for the true article, especially by the persons themselves.' Honest teachers and social workers may recognize themselves as one of this pair, — and, in-

deed, the professional training of the case-worker is coming to be based on an acknowledgement of the truth here propounded by Dr. Winnicott.

The second part, *Children under Stress*, written mainly during the war years, and including wartime broadcasts, will no doubt for many years be standard reading for students and workers with deprived and maladjusted children. Together with much of Part 3, it is also relevant to the deliberations of the Hingleby Committee, and indeed of other committees appointed to report to the government on associated aspects of social work and the training of workers.

Dr. Winnicott's chapter on *The Deprived Mother*, with its implicit concern for the family, whilst of primary importance to Child Care workers, has a direct message for those responsible for revising social legislation. This chapter, written at the time of the first evacuation, when parents were being pressed to send their children away from home to safer areas, tells movingly of the effect upon mothers of separation from their children, and emphasizes that mothers not only want their children but *need* them. A mother 'finds value in being continuously bothered by her children's crying needs, and this holds good even if she openly complains of her family ties as a nuisance', and, 'A mother is expected to dislike anyone who neglects her child, but she might quite as reasonably be expected to dislike anyone who looks after her child better than she does herself; for such good care rouses her envy or jealousy. It is her own child and, quite simply, she wants to be her own child's mother.'

To-day, Child Care officers and housemothers alike will find Dr. Winnicott, in this chapter, putting his finger on some of the saddest and most baffling aspects of their work. They will note especially what he says about the mother's difficulty in taking her children back again after separation: 'Time', he says, 'will be required for her to adjust her inner thoughts as well as the outer arrangements of the home for their reception.' And, — 'The children really have changed and she needs to live with them as they really are.'

No less telling is the picture of the mothers who appear to be 'in a play in which they have been robbed, and in which their clear duty is to rescue the children from ogres; as rescuers they reassure themselves of the existence and strength of their own

parental love.' This picture helps us to understand what it is that 'drives mothers to go and snatch their children . . . regardless of the feelings of those who, as likely as not, have done everything in their power for the children's good.' It may also throw light on some of the reasons for children repeatedly absconding from apparently good Homes.

Three more chapters originally given as broadcasts: — *The Evacuated Child*, *The Return of the Evacuated Child* and *Home Again* will ring as true to-day, for foster parents, staffs of Children's Homes and field workers endeavouring to restore children to their natural parents as they did for the wartime counterparts of these workers. 'A child has only a limited capacity for keeping alive the idea of someone who is loved when there is no opportunity for seeing and talking to that person . . . It is well to remember that he (the child) is not comparing home with the foster-home so much as comparing home as he finds it with that which he had built up in his mind while he was away.' How plainly Dr. Winnicott is talking about the need to keep alive in children's minds a true and up-to-the-minute picture of what is going on at home when they are separated from it; how clearly he sees the difficulties of the return home when it comes: 'surely each child should be "shoe-horned" home, and for this there should be someone who knows the child, the fosterparent, (and the houseparent) and the real home.'

Residential Management as Treatment for Difficult Children is a long chapter written jointly with Clare Britton, describing the Evacuation scheme and its problems in the county in which they had a part in caring for the children. The description of breakdowns in billets will ring familiarly for workers in Reception Centres and residential Homes to which children go when fostering has failed, or whose home life has been unsettled and unsatisfactory. What is interesting is the authors' comment that the residential care and management of such children constituted *therapy*: — therapy given by relatively unskilled people — informed, guided and supported by the psychiatric team.

The residential care of children to-day (by Children's Departments, as well as in schools for maladjusted children provided by local authorities or by voluntary and private bodies) can be recognized as variations on this theme, — the degree of support,

and the qualifications of those giving it, varying with the local set-up and the needs of the children. It will vary, too, according to the experience and skill of those concerned with the children's day to day care, and with their training which is recognized now as desirable for everyone taking up such work.

It should be noted that this chapter is very largely a tribute to the wise planning and development of the evacuation scheme carried out by the Ministry of Health, — a scheme which paved the way for general acceptance of the new approach to the care of deprived children, made explicit in the Children Act of 1948.

A further point of interest (and indeed of clear guidance to advisers and those responsible for policy in the matter of boarding-out children 'in care') will be found in the statement that the children who broke down in billets and ultimately became recognized as unbilletable 'nearly all had personal reasons why they could not find good billets to be good'. Dr. Winnicott goes on to tell us of the specific kind of care such children need, care which he describes as 'primary home experiences of a satisfactory kind . . . experience of an environment adapted to the special needs of the infant and the little child, without which the foundations of mental health cannot be laid down.' Thus this chapter is linked with the earlier one: *The Child's Needs and the Role of the Mother in the Early Stages*.

It is also linked with two chapters in Part 3, *Further Thoughts on Babies as Persons*, and *Breast Feeding*. These chapters might be thought at a first glance to belong more properly in *The Child and the Family* than in this book, but we now see how right the editor, Dr. Janet Hardenberg, was to include them here.

Dr. Winnicott is pointing out in the clearest terms the magnitude of the task facing those who care for difficult children, amongst whom must be numbered many 'in care'. He tells us that this work can be thought of as 'lessening the failure of the child's own home'.

Much of what this chapter tells about the growth and development of the evacuation scheme describes the present-day work of Children's Committees and Departments throughout the country, and contains valuable reminders of essentials which still may be overlooked in the pressure of work: for example, 'We found it necessary to take the trouble to gather

together the fragments of each child's past history, and to let the child know that one person knew all about him.' And, 'No member of the hostel staff could be unimportant', and 'a warden should be able to express his feelings to someone who could, if necessary, take action.' There are wise words on the classification for placing of difficult children; on the need for generous amenities for the staff caring for them, for the work of the staff is not finished until they have gradually launched the children into the world.'

The last section of this chapter, describing the children's reactions to 'residential management as treatment', will be of special value to the staff of Homes and hostels for difficult children and of schools for maladjusted children.

Part 3, *Reflections on Impulse in Children*, provides the psycho-analytic basis for the rest of the book. Though the first two parts are informed throughout by profound knowledge and insight gained by the author during years of work as a psycho-analyst, in Part 3, in the main, he speaks as a scientist in terms appropriate to his craft. The result is moving; it will move each reader according to his ability to accept with feelings as well as mind, the truths set out.

'Man the feeler, man the intuitive, far from leaving the unconscious out of account, has always been swayed by his unconscious. But man the thinker has not yet realized that he can both think and also at the same time include the unconscious in his thinking.' In this book, Dr. Winnicott shows us some of the ways in which man can come nearer to this goal.

Mary Maw

Causality and Chance in Modern Physics. By David Bohm, (Routledge & Kegan Paul 21/-)

To some it may seem reasonable to manufacture a 'back-cloth' philosophy of the universe to support theories which emphasise a preference for certain modes of behaviour at the psycho-social level. Those of us who doubt the validity of this procedure, preferring our universe as it is rather than as we would like it, are placed, alas in the uncomfortable position of having to choose between acquiring something of the elaborate techniques employed by physicists engaged in direct observation of the universe or accepting their descriptions of the universe on authority. To embark on the former course, to any effective extent, necessitates a disci-

pline debarred to the majority upon whom the immediate environment of human affairs makes more pressing demands. If, on the other hand, we opt for acceptance of the findings of physics on authority we can expect more than the usual disadvantages of this course. It is noticeable, for example, that the authorities in question are often at variance if not at loggerheads on many issues. This difficulty, however, may be overcome by judicious selection and one feels that it reveals a state of affairs which is at least commendably democratic. The major drawback, as far as the non-scientist is concerned, is not the conflicting views presented in physicists' expositions of the universe; it is what they mostly have in common — brute incomprehensibility.

Many physicists have realized the need to translate the highly developed symbolism of their science into English in order to bring its ideas and achievements into the mainstream of our culture. But the gift of translation is rare. Too often, it has been accompanied by a tendency to popularise and a faint but distinct attitude of condescension. Perhaps this is why the handouts of Sir James Jeans and Sir Arthur Eddington, like Marshal Aid, have not always been received with the gratitude they deserve. Even the public lectures of Professor Schrödinger at Trinity College Dublin, probably the most sincere and effective presentation of recent science for the non-scientist, occasionally leave the latter feeling like a poor mortal gazing over the brink of the infinitely unfathomable, while yet appreciating the scholarly charm of the arguments which lead thereto.

But in recent times there is an increasing recourse of physicists to philosophy and of philosophers to physics. It may well be that physicists will come to express their ideas more often in the ordinary language of philosophy. This would explain the emergence of a book by a notable physicist which deals with a crucial issue of modern physics in terms which are accessible to the layman, without — and this is what is so unusual — being specifically addressed to him. This book by Professor Bohm presents the facts and theories of modern physics in an accurate, lucid English, remarkably free from the jargon and esoteric symbolism usual at this level of scientific discourse. Here one looks in vain for oversimplification, obscurantism, mystic-

ism or the condescension of the professional, instead of leaving the reader baffled by science. Professor Bohm enlightens. And this is no ill-connected survey of the universe undertaken in the spirit of the stock-taker, but a contribution to knowledge of the relationships operating in the universe as a whole, which unifies the subject matter derived from the various domains of modern physics into a single compact, coherent book.

The central basis of the argument of this book is contained in the author's belief that the indeterminacy of phenomena observed at the microscopic level must be questioned. The dispute between those who accept the indeterminacy principle of Bohm and Heisenberg and those who believe the cause of the erratic behaviour of microscopic particles to be as yet unknown, is of long standing. The late Professor Einstein was the principal advocate of this latter belief and, as befits his disciple, Professor Bohm produces evidence in its support. Indeed, this book has its origins in discussions with Einstein at Princeton and in the course of his main argument the author quotes reservations with respect to the indeterminacy principle expressed by Einstein as far back as 1935.

The main question that this book attempts to solve is to decide how much of the behaviour of the physical entities of our universe can be attributed to chance and how much to cause. The author believes that events can best be described in terms of the laws of chance and the laws of causality which, together with the laws relating them, constitute the laws of nature. Neither the laws of chance nor the causal laws can be regarded as absolute, however, as

'... every real causal relationship, which necessarily operates in a finite context, has been found to be subject to contingencies arising outside the context in question.' These two categories, it seems, may be compared with two opposite views of the same object, and a given process may be termed causal or chance according to context. In other words Bohm believes that chance, such as that prevailing in the atomic domain according to the indeterminacy principle, may be regarded as caused from the viewpoint of another domain of validity. 'Pure' chance, unrelated to any specific domain would on this view be an abstraction fit for study at a metaphysical rather than a physical level.

Professor Bohm shows that the idea of chance depends on the scale of the context considered. What were chance contingencies in the narrower context are the results of necessary causal connections in the broader context which in turn are subject to newer contingencies arising from yet broader contexts. Thus knowledge is advanced to deeper and deeper levels of reality from which contingency can never wholly be eliminated, and this advance is marked by the reliance on the concept of chance to explain away irregularities in phenomena which occur when a deeper level of reality is on the verge of being discovered. In this light, the indeterminacy principle may be viewed in a wider perspective and the universe can not be satisfactorily explained in terms of the current form of quantum theory. To escape this *impasse*, Professor Bohm produces some evidence for the existence of a sub-quantum level which could conceivably give rise to the 'chance' contingencies observed in quantum mechanics. But the advance of know-

ledge does not necessarily involve a descent into ever-decreasing levels after the fashion of the rhyme:

'Great fleas have little fleas
Upon their backs to bite 'em;
Little fleas have lesser fleas,
And so ad infinitum.'

Instead of this, Bohm describes the more intriguing possibility that we are on the brink of a fundamentally different way of regarding the basic entities of the universe, where even the pattern of levels itself may be replaced by something quite different.

Postulating a qualitative infinity in nature, Bohm derives a point of view, which he claims goes beyond the limits of mechanism, in which causal laws and the laws of chance retain their validity relative to given domains only. Thus those who care to base doctrines of human free-will or determinism on the conditions prevailing in the physical world will find much food for re-contemplation in this book and it might well lead them to question the wisdom of deriving an ethic from such a fluid science as experimental physics.

The reader who wishes simply to obtain a sound view of the universe which is in accord with the findings of modern physics should welcome this book. The educationist who aims at a reconciliation of science and the humanities will doubtless approve of it. The specialists and teachers of science may attribute value to it according to their own standards, and they can hardly fail to find it stimulating. But to the non-scientist it will be even more stimulating because it is comprehensible at a high level.

The book is enhanced by a foreword by Professor Louis de Broglie but it is a pity that it lacks an index.

G. W. G. Montgomery

A human life, I think, should be well rooted in some spot of native land, where it may get the love of tender kinship for the face of earth, for the labours men go forth to, for the sounds and accents that haunt it, for whatever will give that early home a familiar unmistakable difference amid the future widening of knowledge: a spot where the definiteness of early memories may be interwrought with affection, and kindly acquaintance with all neighbours, even to the dogs and donkeys, may be spread not by sentimental effort

and reflection, but as a sweet habit of the blood. At five years old, mortals are not prepared to be citizens of the world, to be stimulated by abstract nouns, to soar above preference into impartiality; and that prejudice in favour of milk, with which we blindly begin, is a type of the way body and soul must get nourished at least for a time. The best introduction to astronomy is to think of the nightly heavens as a little lot of stars belonging to one's own homestead.

From *Daniel Deronda*, George Eliot

THE NEW ERA

IN HOME AND SCHOOL

Note on Contents

It has been suggested that *The New Era* should publish an introductory article similar to those that appeared until 1939. From time to time some of the tenets of the New Education will be examined and articles related to them.

In this issue three writers maintain that only a teacher who understands himself and his own difficulties can respond adequately to the needs of his pupils, whether children, adolescents or older students, and help them fully to develop their individual powers. Dr. Swainson shows how students can be given opportunities to make a creative relationship with themselves which enables them to develop insights which are invaluable to them as teachers. To her 'the basic purpose both of education and psychotherapy is to help people to find the law of their own being, and to be faithful to it.' Mrs. Douet, like Dr. Swainson, is distressed at the number of students whose main ambition in college seems to be to please their tutors. Her first problem is to learn to know these students and to help them to know themselves.

Both writers urge the necessity of enabling students to see that those in authority wish them to put forward their own ideas, testing them against their tutor's wisdom and their own experience, joining with their tutor in the search for truth, dissolving those personality barriers which can so effectively separate teacher from pupil and inhibit learning.

Miss Hartley's aim, described in the third article, is also to raise the general level of insight in her students. She lists, amongst the questions raised by her group: 'How can we give children what they need while remaining loyal to those we work under?' — a very pertinent question for young teachers who find themselves in schools where those in authority may lack some of the insights they are

developing. Of her group she writes: 'These young teachers are having an experience of free activity at their own level, which, it is hoped, may enable them to allow children more readily to learn in their own natural ways.' Miss Hartley goes on to suggest that 'important as the whole development of the student is in making him or her into a good teacher, we do not give nearly enough time in training courses for the serious study of what underlies the teaching of the 3 R's.' She too makes the point that adults as well as children 'learn from one another in relationship.'

In *Some Aspects of Imaginative Work with African Children* Mrs. Engholm provides evidence of how her relationship with these children has enabled them to write poetry in English. The method used is important — it is to start where the children are and give them opportunities of choral speaking and acting, as well as of listening to poetry for pleasure. Thus they were enabled to develop a poetry which bears the stamp of their own culture, although not written in their mother tongue. Full scope is given to voice and ear before the struggle with the written word. Imagination is kindled; the excitement of fresh experience and new discovery allowed to find expression in a medium which encourages originality of form, imagery, pace, rhythm and feeling.

In her review of a paper on a juvenile poem by A. E. Houseman, written at fifteen-years old, Miss Hourd makes some points that are not irrelevant to the work of these African children, and which, together with the four articles referred to above, emphasizes the teacher's responsibility for maintaining and enhancing the sensitivity of children to relationships with the universe in which we live.

J. B. Annand

When I may as well walk at liberty¹

'Now, a little before it was day, good Christian, as one half amazed, brake out in this passionate speech; What a fool, quoth he, am I, thus to lie in a stinking dungeon, when I may as well walk at liberty! I have a key in my bosom, called Promise, that will, I am persuaded, open any lock in Doubting Castle.'

John Bunyan: *The Pilgrim's Progress*

I A Psychological Adviser's View

CRITICAL periods in a teacher's professional life from the point of view of mental health seem to be the first few years of service and around middle age. In young teachers the social climate in certain schools may prove responsible for precipitating any troubles and unsatisfactory attitudes from which they suffered in childhood. In the case of older members of the profession, imbalance in living has made itself felt at last. For them, an actual breakdown involving absence from work may indeed be a good thing — as re-creative potentially as a serious physical illness. More numerous, and more difficult to deal with, are the teachers who do not break down but who find that life is becoming sterile for them; former values have lost their significance; life is empty — a waste land in which man cannot live by teaching alone. They seem to have lost touch with their inner spring of life and the inevitable result is destructiveness or petrifaction. They may destroy others with the sadism that we know only too well; they may destroy themselves in illness and self-punishment; or, afraid of their own destructive impulses, they may withdraw into a rocky tomb of 'safe' but cramping routine that is a living death.

I do realise, of course, that this soul-sickness besets only some teachers and is by no means confined to the teaching profession. But I am concerned with teaching largely because, in a social occupation such as this, any emotional imbalance in the worker has a direct effect on the next generation in a way that could never happen in the clerical and manual occupations. Moreover, the teaching situation itself is a severe test of mental health. The amount of nervous strain involved in dealing, face to face

and all day long, with the immature emotions of children and adolescents is so great that it may well be said to be one of the professional risks.

What I want to know is this: do the students from one kind of Training College break down more frequently than those from another? Naturally, no survey could give exact findings, since so many other factors are involved such as selection, the previous history of the individual and subsequent teaching conditions. However, during my nine years of psychotherapy with teachers, I have come to feel that those who have had in their training courses an opportunity to make a creative relationship with themselves tend to develop insight and a 'growing point' towards mental health that are markedly lacking in those who have been trained in the conventional way.

To me now, the basic purpose both of education and of psychotherapy is to help people to find the law of their own being and to be faithful to it. Not 'as you desire me' according to Fromm's 'marketing orientation', but simply what I am. But when I think of orthodox training, it seems as if this challenge is avoided altogether. Conditioned by their own training, and deeply impressed by their responsibility to pass on the cultural heritage, tutors in such a system tell their students what to learn, with the result that far too much is taken in by head-learning alone, to impress examiners, thus widening any split or system of compartmentation already existing within the psyche.

Yet the difficulty lies deeper than this. Even in a 'progressive' college where we take the trouble to find out what the students want to

1. Reflections on the Training of Infant Teachers from the aspect of their mental health. A psychological adviser's and a training college tutor's views of the work. The Psychological Advisory Service of the Leicester Institute of Education caters not only for students in training but also, to an increasing extent, for practising teachers.

learn, we are puzzled to find too that many are so cut off from their deeper selves that they do not know consciously what it is they need to learn, and neither do we. Sometimes we can see further than they can, but even then it is somewhat presumptuous to decide exactly what is required by another human soul. Again, many are afraid of finding out what they are. At the training stage we are dealing with a phase of shock due to both inner and outer change; the rapid leap in two years from schoolgirl to adult produces a rather frightening lack of inner equilibrium; at the same time the new college environment, with its greater freedom and responsibility, makes for a sense of outer insecurity, at least initially. So there is likely to be a temporary regression, a clinging to the known, to the old ways of learning that achieved results so well in the past. Hence, if the education course is framed so as deliberately to precipitate change and growth, we are bound to meet with considerable unconscious resistance.

Students referred to the Psychological Service turn out to be people who obviously need to grow but do not want to grow and, in the more severe instances, cannot grow. I find, in general, three levels of fixation — child, adolescent and pseudo-adult. From the Infant Teacher group at the Training College I get many obedient 'children' who wonder why tutors are not impressed when they struggle so hard to please. In the University Education Department also some 'children' are found, but there are far more in the grumbling, rebellious stage, demanding that tutors remain unchanged as figures of rigid external authority against whom they can kick justifiably. More difficult to discover are those who are sufficiently aware to see that 'the powers that be' are watching for signs of self-direction and responsibility; they therefore put on a mask of adult autonomy, causing a split that is more dangerous to the psyche than if they were wholly child or adolescent. All such intending teachers when they go into the schools will react to the social climate according to their own established pattern and, unless life can effect the necessary changes, are likely to meet with difficulties.

In my work with such people, the first task is to look for the nature of the person under the

mask, and to try to find the way he is growing. The majority of students who come as clients of the Psychological Service are identified with their idealised images of themselves. Many rely so completely on others' valuation of them that they are dangerously vulnerable to praise and blame. A few admit frankly that they do not know themselves. But in the mirror of the therapeutic situation, the client sees aspects of himself that he never imagined existed. He is then faced with the need to take responsibility for all that emerges and to find a way of living with it. The liberation of energy through such a process is often quite astonishing. There is the energy stemming from the basic biological drives that were cut off from expression, and there is also the energy that had been employed in maintaining constant repression, watchfulness, physical and nervous tension. The tired, inert student who formerly managed to get by with a meagre output begins to come to life. The significant point is that the energy was not absent; it had been locked up in inner conflict and we had to ask what aspect of the psyche was immobilised, thus robbing the conscious ego of its vitality.

At an early stage, a useful snap question is, 'What would you do if you had a month free from any moral controls whatsoever?' An instantaneous response may serve at least as a pointer to fields of conflict — breaking away from parental ties, coming to terms with one's own adult pattern of sexual, emotional and social life, or lack of balance in living, particularly overstress on intellectual work. Actual responses have been: Travel; get away from home; sleep; read what I want to; have an orgy of sex; get drunk and sing. A negro undergraduate who was on the edge of a breakdown replied, 'Play the piano.' It appeared that music was his main passion but, in obedience to his eldest brother and with characteristic all-or-nothing pattern, he had resolved never to touch a note for the duration of his three-years' course in England. Consequently his buried energy was sabotaging his studies. He had tried to deny what he *was*. After some therapy which liberated considerable aggression and resulted not only in playing the piano but also in taking organ lessons, his academic work and general well-

being improved. Of course there were deeper issues, but I want to illustrate the way in which improvement in what the ego considers 'right' (academic success) is achieved by proceeding in exactly the opposite direction in order to find and come to terms with that which is dark and felt to be 'wrong'. Here is the problem of the Shadow.¹ At school and in the academic departments of a university, students have been trying to live up to what is expected of them, with the result that often the 'good' self splits off further and further from the 'bad' self, and in this split lies the origin of their symptoms. To admit the Shadow appears dangerous because they feel so dependent upon satisfying the external authority which can make or mar their careers. Indeed, students find it difficult at first to accept the therapeutic situation at all. It is alarming to them to see from their dreams and other evidence from the other side of consciousness that the psyche is working towards growth, autonomy, balance and wholeness in the personality rather than towards keeping up a good face. Therefore a therapist needs to work constantly on her own Shadow, showing the student implicitly that the Shadow which is recognized and dealt with is, in fact, less prejudicial to true living than the Shadow which works in the dark, unseen. If the therapist identifies with the 'perfect advisory figure' the student's conflict tends to be reinforced. It is more helpful to say to a student, not 'There but for the Grace of God go I', but 'there I have been in actual fact, yet I am still here!' Above all, the individual integrity of the student must be valued more than those startling cures of symptoms or brilliant successes in examinations that might impress the College authorities.

The attitudes and techniques of psychotherapy, of course, need special training and, in particular, a personal analysis. Most tutors in training colleges and departments of education have not had these experiences, nor is it desirable that they should, provided that they have some deeply felt personal philosophy of their own. Students need tutors with varied backgrounds, and analysis is one only of the

many ways of learning to live. Nevertheless, it is a happy situation for the therapist when one or two members of staff in each college have that particular kind of insight that only analysis can give. Such tutors are able to spot the likely cases of subsequent breakdown, dealing with them in the relatively safe environment of college before it is too late. Together with an increasing number of educationists they can adapt therapeutic methods to the educational process, fighting the prejudice that the techniques of depth psychology are only for the sick.¹

Work of this kind is not easy. From my own experience as a tutor, it strikes me that a fundamental problem is our own lack of awareness. For example, when the child in the student wants us to remain an authority, although to others it is obvious that her real need is to find her own inner source, we may be blind to her need, complying automatically with her conscious wish because of our own hidden desire to fulfil that most satisfying of roles, especially to unmarried women, the role of benevolent, all-providing and all-sheltering mother. I have often fallen for that! But if we look closely at the blind spot, we find that we require the inflation because we ourselves are impoverished. Others of us go to the opposite extreme. In conscious efforts to release students from bondage to external authority we encourage adolescent aggression against ourselves to an exaggerated degree. Then we find that we cannot resolve the tie; for some dark personal reason we are driven compulsively to maintain a state of perpetual war with our students. Only when we are strongly rooted in our own deep centre can we play all the necessary roles at will, with no sense of guilt. We can refuse to give food, make provision for the creative rebellion that results in insight and autonomy, and accept suffering and failure as an essential part of growth. Perhaps the chief skill of a tutor lies in the changing blend of attitudes needed from time to time and from one case to another. She is a figure of 'good' and of 'evil' and yet bound to neither; she is the initiator of those who pass into the adult world.

Mary Swainson

Member of the Association of Psychotherapists

1. The Shadow is the term used by Jung to designate the repressed part of the personality — that 'other self' whom we cannot bear to accept. Mental health depends largely on the ability to come to terms with the Shadow.

1. See P. W. Martin *Experiment in Depth*.

II A Training College Tutor's View

As an Education Tutor of Infant Teachers in a two-year Training College (City of Leicester) my concern is mainly with those twenty-five or so young women who face me for the first time each September and who, in a short twenty months, must be fitted somehow for their working life which I hope will include so much more than a profession. I always think of training as a short spell in an intensively heated crucible whereby the child and the adolescent are fused together and transformed into the young adult. Where the material is good, the alchemical process is relatively easy, for transmutation is merely the acceleration of natural growth. But where there are stresses and strains, integrated development will be impossible until these are eased.

My first problem is to learn to know these students and to help them to begin to know themselves. In the main what faces me is a collection of 'good girls' — charming, well-mannered, eager to please. Too eager to please. 'Is this what you want?' or 'I didn't quite know what you wanted', is their constant, anxious cry. When I reply that I am the great Unwanter, that it is their work and they must please themselves, they are unbelieving or frightened or spend time 'looking for the catch in it'. Almost without exception they are adrift. They have no idea either of how to be themselves or that what they intrinsically are will be valued. One wonders what they have to offer to the children they intend to teach. A little knowledge, a code of manners? But where is the vitality, the richness of impulse and feeling, the willingness to take risks? Where is the joy in individual variation, in human eccentricity, that is so rewarding in human relationships? Surely it must be somewhere underneath this 'good' mask, this half-dead mask? My problem is how to reach it, how to free it.

The problem has been clarified for me in two ways. First in my youth, as a disciple of Froebel, I saw it as 'freeing the life-force for its most adequate fulfilment'. And Froebel supplied the answer. 'Man may learn from plants and trees with certainty the thing to be done at every moment of life.' Later in life I saw the problem

again in terms of psychotherapy as 'the problem of integration' and began to have some slight awareness of the 'still centre' from which all growth springs. One looked at trees in their infinite variety of spontaneous individual growth and one looked at human beings with their unrealized potential. And then one looked at one's students and considered both their personal life and happiness and the influence they would be for good, for ill, or merely for conformity.

It is incredibly difficult to get our students to be willing to make and defend their own choices. An arresting situation arose recently during Final Teaching Practice. A group confessed that they were very worried because their tutor had challenged certain ideas they had put forward in planning nursery work. This was the tutor's way of finding out if they had really considered all the factors of children's growth that were involved, but to the students it seemed like a fundamental disagreement which they could not bear. I asked with much curiosity, 'What are you going to do?' They replied, 'She has read a lot and has more experience of nursery work than we have. We had better do what she says'. One has a dismal sense of failure, but then remembers that this is only their fourth term and one is still training them. So I said, 'Whose practice is it, Miss X's or yours? I am perfectly willing to ask her about it if you like, though she alarms me terribly, too. She knows much more than I do. But would it not be better to tell her frankly why you put forward your ideas? Then you could exchange views and you would both be the richer?' Tension is eased, they and authority are seen alike as vulnerable, imperfect human beings but also as equal seekers for truth, sharing experience. But if they are so easily dismayed by a hint of criticism from Authority, what will they do when they are on their own in their schools? One teacher in her first year out from College said to me, 'I argued with the Organiser and my Head said I'll never get promotion now.' But I had been talking to the Organiser who had said, 'I like your Miss P., she knows her own mind!' Does one release any of them to personal integrity? Or do they take an adult, responsible attitude to please me because I am Authority? Only time will show.

The Psychological Climate

One of my main professional interests now is feeling for ways in which the methods and attitudes of depth psychology can be adapted to the education of students in training. As far as I can, I use both releasing techniques and building techniques, but what I feel to be the most fundamental factor is the trainer's own pleasure, deeply felt, in each manifestation of individuality or spontaneous growth as it appears, more particularly when this new growth represents the Shadow, as this has hitherto been regarded as particularly 'bad'. A permissive atmosphere is hardly positive enough for most students who have hitherto succeeded quite well by being 'good'. Positive encouragement and enthusiasm for the 'wrong' side of life is needed. Also I feel it is important not to put forward standards of behaviour to which the childish can conform and against which the adolescent can rebel. This attitude I find very helpful as it often provokes the reaction, 'I'm frightened of you, you're different', which can be useful in detecting and later resolving childish patterns. Here it is essential to spend time in discussing with the student the meaning of her fears, thus making her attitude conscious as far as possible, so that she can accept it freely. Students who put on a false mask of adult autonomy are more difficult to deal with. For so long many of these girls have adapted their personalities to the desired, the marketable pattern, that they no longer have any value for their real selves even if they had an idea of what they are. They need every kind of positive encouragement to 'come out', to be themselves. What kind of encouragement can be used? One way is for the trainer to use what she is. Although naturally it is difficult, she can try to present herself as a whole person to them — all herself, good and bad, Shadow and Ego, a person and not a Persona. In my own case I make no effort to modify characteristics because students think they are not right in a tutor. I have other qualities; students must be shown how to take both the light and the dark of a person. Often the trainer can point out to them her own childishness and failures and fears where these will illumine their own

struggles. 'We all have the Shadow; I will ask you to accept mine so that you may be sure that I will accept yours.' So one is cheered when, in the Second Year, a student comes and says, 'I should like to do a study of myself to find out why I am such a drip.' And when, after three months' hard work, the same student remarks, 'You know, I'm not really a drip after all. It's because I *will* try to be like my sister and we're not a bit alike really.' The trainer may also try to convey that she does not regard herself as mature but merely as one struggling, as they are struggling, to learn about life. Every experience is a means by which we learn.

The amount that one will throw into the crucible is important. In psychotherapy, the therapist is willing to allow his whole personality to be used as a teething ring, while reserving the Deep Centre to control the situation. So the trainer can allow the students to attack her verbally, to express hatred and anger, or love and adoration. If she can then get them to see whom they are loving or hating and why, this situation can be useful. A student who wrote lampoons about my moral character said later, 'You stand for my primitive side which I won't accept; I see that,' and thereby was enabled to accept rather more of her primitive self. Students often say, 'Don't you *mind* what we say?' and I can only reply that I do, because often it is right and it hurts, but also I don't because it is my job to use my personality in this way and that later on it will be their job, too, in their work with little children. For young children say straightforwardly what they need to say. A delightful little six-year-old girl suddenly developed a ritual of giving me a hearty slap whenever she entered the classroom and saying, 'I hate you.' Not knowing the reason for this outbreak, which lasted for three weeks, I responded mildly, 'Do you, Rosemary?' discovering afterwards that her aggression coincided with the birth of her baby brother. In school, her jealousy could be expressed in safety because it was received with calm acceptance. This kind of thing is a commonplace to the infant teacher. Personal remarks such as 'I don't like your lipstick'; 'You are horrible'; 'I wish you were dead', alternate with lavish expressions of affection and admiration accord-

ing to the child's relation at the moment, not to the teacher, but to the whole of life.

It is also important to approve, liberally, any effort the student makes to balance up her personality or bring into play repressed qualities. This is often difficult, as 'balancing' often means poorer work or behaviour while some other function is being developed. So shy Miss B., whose work dropped from B to C grades, said, 'I am trying to get more balance, I am really. I am not very clever but all my life I have worked hard at the expense of my social side. Honestly I don't know *how* to get on with people, so I am working hard at that; I shall get through anyway, and I shall be a much better *person*, shan't I?' Quite true; she did and she was. So one can often suggest to students that they can argue with tutors, cut lectures, read novels instead of listening, challenge opinions, adding, 'You'll know whom you can do it with, to begin with, for practice. You can try it on me for a start.' With one very childish, frightened group, we spent one whole morning stimulating a general rebellion, with some consequent and temporary deterioration of work, but with compensating gain in personality development. So this general atmosphere of permissiveness that one tries to establish, with so many failures, seems to depend on two factors, permissiveness of the tutor towards herself and, parallel with this, a similar encouragement for students to be themselves, each side reinforcing and enriching the other. But there is also the student whom one cannot accept, with whom one just does not get on. Here is one's Shadow in the flesh, a great help in seeing what the shadow-stuff in oneself consists of, but until that is accepted, student and tutor are better apart or facing the situation objectively. So one learns to say to Mrs. T., 'At present we just don't get on; nothing specially wrong with either of us, but there it is. We'd better ask the Principal if you can have another tutor.' And this can be useful in helping a student to see that if one cannot cope with a Head or a colleague, far better to recognize that it is not a question of your being right and her wrong, or *vice versa*, but try to see the *her* in *you*, and, until you can accept it, transfer somewhere else or keep out of her way, as far as possible.

The Education Course

In addition to my attempts to establish a general atmosphere of permissiveness and acceptance, I think that the selection of Education Course content offers fields for the application of psychotherapeutic techniques. In this I have two equally important objectives: the personality development of the student and the giving of adequate training in modern child psychology. The Education Tutor of an Infant Group can usually consider herself very fortunate, since both these aims are real goals for the student also. Girls rarely come into the Infant Group unless they really want to know about children; if their wish is to 'teach' they usually make for Juniors or Secondary Moderns. Most adolescents want to know about themselves and 'how to make the best of themselves'. So there is a considerable amount of life-force available for an Education Course, conceived in these terms. How best to tap it? This is a fascinating and insoluble problem which I expect will last me for the rest of my training career. It is noteworthy that in psychotherapy there is no great difficulty in maintaining the client's interest; she is only too glad to talk, for the responsibility for and control of the situation, at least consciously, are hers. At present I am trying to apply this technique by letting my students control more and more what they shall learn and how they shall learn it. To them I often say, 'In two years, no, twenty-one months, I can't really begin to teach you any psychology. So it doesn't matter what you learn so long as you learn something, enjoy it and think it is a nice thing to do.' And I am coming to hold this point of view more and more strongly. We have a College Syllabus which covers the basic facts that students 'ought' to know. But how is one to decide what *ought* to be known? And how is one to ensure that, having lectured on it, students really know it? We have only to look at teachers in schools to see how little their 'basic' course has affected their personalities or their work. And if they have not learned, we have not taught. For in time we learn that we can't teach people; we can only put people in the way of desiring knowledge and finding it for themselves. Here I feel it is important to

give students the freedom to *be*, for one can only create out of what one deeply is. Also I have always made a clear distinction in my own mind between 'real knowledge' and what I call 'dead knowledge'. Dead knowledge is what is learned with one function of the mind only, in our culture mainly with the intellect. Real knowledge is what is grasped with the whole of oneself, as the result of a most painful effort at integration. As an older student said, 'Really knowing hurts'. Personally, I have always desired a little real knowledge of something rather than a parade of dead knowledge, and this is what I want for my students — the Living Water.

For some years I have been feeling my way into the concept that the curriculum is there for the students, not the students for the curriculum. I have experimented with running a 'basic' course in the first year and a very free course, with a great deal of individual choice, in the second year. I have defended the basic course to myself on the ground that the students would be frightened of too much freedom too soon. There may be something in this, but for the last two years I have have been feeling my way into a new pattern.

Now, after one piece of set work, given while we eye one another and try to settle down, I invite the students' opinions about both the content and the method of the course. 'What do you want to learn next?'

'How do you like to work?' These are the two questions that I ask every half term or so. Usually there is something that a large majority in the group thinks would be useful or interesting. Other students make individual choices; they go away and work on their own, with special tutorial periods with me. Some like to work with a friend on a similar system. One term last year the group was almost evenly divided in choice of topic so we had lectures and private study alternate weeks on the two topics. Sometimes my opinion is invited and I make suggestions from which they choose. This is usually in the first two terms. One interesting feature of the system is the considerable growth in individual responsibility for the content of the education course, which is particularly noticeable in the second year. Topics become more varied and more daring

as the individual becomes more aware of herself and her needs and more willing to spend time and effort in dealing with her own problems. Many students do studies of themselves in order to help them to clear up personality problems, displaying delightful honesty, humility and courage in the process. This year, for instance, about one third of my second-year group have written about their own personality development. The nature of their problems can be seen from the titles of their work. Two write on shyness, three on parent-child relationships, one on difficulties in friendship, and two others write disarmingly on 'Why I am a Drip', and 'Why I hate my Brother'. Two students asked to do studies on Adolescence, one because she felt the need of help with her own pre-adolescent children. Adolescence is not, strictly speaking, a topic which an Infant Group should be studying, yet both studies originated in some real problem which was impeding adjustment and therefore needed working on. But this attitude of considering the Education Course as fundamentally important for 'real life' as well as for professional life is very slow in developing. Students so often come to College with the 'examination attitude' towards knowledge, and this can only be broken down very slowly.

Teaching Practice is helpful in changing this attitude as it brings students up against many problems which they have a vital interest in solving. There are problems of dealing with the children, the teachers and nursery assistants, Heads and College tutors. The way is thus made clear for a very positive approach to problems of educational method and of psychology, with plenty of emotional drive behind education work. But I also find that students have a few *ad hoc* rules about what is naughty, about themselves or about other people. They have a few *ad hoc* rules about what is naughty, wrong or right, but most have been taught that conduct can be altered by 'trying' or 'making an effort', that is by repressing the undesirable characteristics, with the constant loss of vital energy which should be available for daily living. Both in the first and later in the second year I attempt, therefore, to put before the students what various schools of depth psychology can tell us of the growth of personality

structure. In all, about a quarter of the whole course is given to this work; although the lectures are optional I find they are extremely popular as if one were offering something deeply needed. The results are varied. On the whole, students loosen up and become more ready to discuss their difficulties. Some bring recurrent dreams and are thereby relieved of their fears. Others are made more aware of their particular difficulties and wish to work them out in self-studies. Some experience a great relief simply by understanding more clearly what kind of people they are. For instance, P.M., who was failing badly in all her College work, discovered herself through a study of Jungian psychological types to be a feeling-intuitive in a group of intellectuals, and began to realize that she was not inferior but merely different. With this reassurance, her work and general independence greatly improved. Some are enabled to deal more positively with the difficulties of other students. As three second-years said, 'Miss C. is making an awful nuisance of herself. At first we thought she was genuinely homesick and scared, but it's half-term now and she isn't any better. She doesn't really want advice. We tell her quite sensible things but she just goes round the hostel, making a fuss. What we think she needs is Mother. So now we think we should tell her to go away and not waste our time, but we are telling you because you can be Mother and it's your job, we aren't experienced enough.' Quite right, and this degree of insight in girls of nineteen is encouraging. No anger over wasted time and effort, merely an attempt to analyse the situation objectively and to deal with it on its merits. This attitude is also transferred to the children they teach and the colleagues they work with. But from time to time one has students with such crippling difficulties that they need trained help. Fortunately, as a College, we can make use of the Psychological Service. We send all the deeper problems to the psychological adviser and we work together. Now, the methods I have described make it relatively easy to get these girls to use the Service, and with my growing use of therapeutic techniques I find that more and more 'difficult' students ask to be referred, whereas formerly I had to

make the suggestion, sometimes unsuccessfully.

In addition to the theoretical side of the Education work, I also have the advantage of taking a great deal of practical work with my own group. While ostensibly we are working on reading apparatus, puppet making or painting, I also bear in mind possibilities for providing play therapy for those who need it. So when one very hesitant student says, 'I am in such a temper. All the others can paint and I can't!' here is a wonderful opportunity. For the first time she expresses overt anger. So I say, 'Why not paint your temper?' She looks at me, seizes a piece of paper, tears bits out of it, screws it into a ball, throws it on the floor, stamps on it, opens it out and paints an angry face. The next student exclaims, 'Who says you can't paint? It's wonderful. Pin it up on the board.' So we do. In the Professional Art course for Infant Teachers, students are encouraged to throw paint and clay, to slop in sand, water and paste-painting, to puddle and mould a variety of plastic materials. We learn how to play in a variety of ways with the materials that will later be used by the children in schools. In this way, the student who needs it gets a chance, unremarked and inconspicuous, to suck milk from a bottle, to play with excretion substitutes, to let out aggression. All of this they will need to do with nursery children and therefore those who are too sophisticated to do this kind of thing with ease need a chance to come to terms with this childish part of themselves. So we get up childish projects in a childish way and laugh a great deal. This course, as well as a method course, can be an emotionally releasing experience for those who need it and fun for those who do not.

These are some of the ideas and considerations that lie behind what I enjoy doing with students. To bring these ideas through into reality is a lifetime's task which I hardly seem to have begun. Over and over again I fail because of my own personality limits, or the limits of my knowledge and vision. But there is enough success to keep me steadily in this direction, of learning from psychotherapy to develop myself, and from its techniques to adapt my teaching to the needs of the taught. *Kathleen Douet*
Member of the Association of Psychotherapists

A Young Teachers' Group

Mary C. Hartley, Staff Tutor, University of Reading Institute of Education

The age-old questions of freedom and discipline, nature and nurture, of relationship between teacher and pupil and of how human beings learn are still immediate and personal problems to the young teacher, however long and adequate his apprenticeship. Every month a small group of young teachers in their first year out of College meet together at the University of Reading Institute of Education to discuss their own day-to-day problems in the classroom. The group was formed in 1954 at the request of a chief education officer, when the arrangements for supervising the probationary year of the Emergency Training scheme came to an end and its formation was announced in the Institute course programme. Eight young teachers turned up at the first meeting, their posts ranging from grammar school specialists to infant teachers. Since then numbers have varied between seven and fourteen, nearly thirty having passed through altogether.

Advice was sought from the Tavistock Institute of Human Relations in the leadership of this heterogeneous group, and the study of the work of Dr. W. R. Bion proved invaluable. We have found it possible for such a group meeting to discuss class-room problems, to experience and learn from the tensions that develop within itself, as much as from the more heart-warming events that the individual members recount from their own school-situations. Teachers' problems, brought up spontaneously as practical issues of 'how?' and 'where?' and 'why?', can receive the proffered practical help from all the group, but gradually, little by little, the problems can be unravelled and looked at not only in the context of the immediate group experience, but of school and national life as well.

It is however necessary that members should get the practical help they come for. This means that the leader must have been an experienced teacher with children of all ages, and must be able to bring along any expert to help the group when the need for such becomes evident. But if,

as I believe, we are moving towards a school life which is centred neither on the child nor on the adult, but rather (as Miss Richardson suggested in her recent article in the February *New Era*) on the 'whole complex and changing structure of relationships through which the educational process must work', then by the occasional relevant question the teachers can be led to see in what these relationships consist.

It is my belief that the development of insight into relationship in or out of the classroom or into children's behaviour reactions in the learning situation cannot be gained by an intellectual grasp of theories alone, without collective practical experience. The aim, therefore, is to raise the general level of insight, which is coming to be recognized as important for the mental health of any school. In a sense, such a group is a training device for heightening awareness and deepening the perception of the motives and feelings of others. It is a 'listening-to' what lies behind everyday intercourse — so that, what seems to be an intimate discussion of common problems amongst friends, demands in the leader both practical classroom knowledge and special skill based on psycho-analytic concepts.

These young people voluntarily come for all sorts of reasons, and range in age from 18–21 or 22, since most of the men have done their two-years' Military Service. The men tend to be more mature, to have more general knowledge, and at first the girls are apt to sit eagerly listening, until the stage is reached when the group has formed some cohesion and the permissive atmosphere has encouraged equal participation. The fact that they volunteer to come does imply their seriousness about the professional work they have undertaken; they want to do well, they want to 'make a go' of being a teacher, to be liked by the children and to understand more about what is really required of them. There are many unspoken questions in their minds: should they copy the teacher in

the class-room next door? how far was the Head right in the advice he gave? ought they to allow the children to be as free and easy with them as they feel would be natural, or should they have a stand-offish 'teachery' reaction? Their minds are full of uncertainties and, in the act of expressing these uncertainties and hearing other members express theirs, their situation becomes clarified and the more easily solved.

There is much to be said for having a leader who is not in a position to judge these young peoples' actual performance in the classroom. There is every advantage in his being neither an inspector, nor a head mistress nor a Local Authority Adviser. His authority can then rest simply on the fact that he has taught for many years, has experienced most of the situations they are encountering (I am often at pains to mention my own professional failures) reads a good deal, and has a wide view of the general educational scene added to some psycho-analytical training.

The frequency of meetings is as much a group decision as is everything else. After three years of development we seem to find that those young teachers who are going along fairly steadily, gaining confidence and becoming happily settled in schools, tend to drop away when the group has clarified some issues for them, and has therefore done its task. Those who stay on throughout their first year and carry right on into the second or third (we have at present one or two of these) are those who are still in some difficulty or who have personal problems of their own or whose personal problems affect their professional work. Some of these ask for concrete advice between meetings, by letter or by telephone; but the group discussion itself is, for the shy and diffident and less articulate ones, a less direct and therefore a more readily acceptable way of expressing difficulty and receiving help. People who cannot bring themselves to ask help of an individual can often open-up freely in the more diffuse setting of a group.

Almost anything provides a useful starting-point for any one meeting. Some children's paintings, a new text-book, some children's writing done during the preceding month will serve. At the first meeting of any new group we

usually start in a very informal way with mutual introductions all round, after which some member will describe some recent event. It might be at the level of 'What *can* I give the children for art and crafts if my Head Teacher will not allow me to use scissors in case they cut their fingers, and neither paste nor seccotine in case it makes a mess? We have not enough paint and no large sheets of paper and hardly any space to move around.' This sort of question, where everybody offers suggestions and hints, can very readily lead on to discussion about what causes us as adults to be apprehensive about children. How can we give the children what they need while at the same time remaining loyal to those we work under? Should children be protected from all possible hazards? What should we allow children to do or not to do? This particular problem led ultimately to an interesting discussion on our own attitudes to frustration.

I would like to mention here that the leader's role is to 'sit back', to make few and relevant contributions, and to lead more deeply from one question on to another so that members become more aware of motives and the spring of action, and may become able to recall their own feelings as children. I find amongst them a fear of becoming 'teachery', a desire to retain their own naturalness and avoid the rut. In expressing this fear, and by understanding more of what actuates both the children and the staff around them, they become more confident within the group, more relaxed within themselves, and more fearless with the children.

I am also learning how many pressures bear upon the teacher in his first year. They are formidable. Added to the need to earn their own living successfully and often, at the same time, to contribute to their parents' or their own home, they have to please their head-teacher, the inspectors and advisers, to try and get to know, understand and like their colleagues, to put into practice those ideals and methods that they were taught at College, to try to find the necessary materials with which to do so, and all of this with a new and often difficult set of children. The system of marking in their first school may make necessary late hours correcting books, when they have been told at College that it is more worth while

to spend time on lesson preparation than in correcting. Their first post may be in a completely unfamiliar part of the country where the children have an accent difficult to understand, where the parents seem to be hostile to the good intentions of the class teacher and do not seem to want that co-operation which at College they were so urged to establish; where it may not be at all easy to find comfortable digs.

Many of them put up a very good show indeed and tackle their problems one by one successfully as they come along. Others, specially those who are affected by every wind that blows and by the slightest remark from some other member of staff, find a certain anchor in the type of discussion group I am describing. They make friends with each other, and those who teach in isolated schools with perhaps only one other much older teacher, evidently enjoy this companionship very much indeed. There are times when neither the efforts of myself nor of the caretaker can get them out of the building, and when finally they do depart they go off in animated groups to each others' flats and digs.

It is not possible here to enumerate even a few of the subjects touched upon in discussion, but it will be obvious from the foregoing that these young teachers are having an experience of free activity at their level which, it is hoped, may enable them to allow children more readily to learn in their own natural ways. We are essentially a permissive group; never can I foretell what will be raised and in what manner. Certain things have, however, come up often during the three years that these teachers have been encouraged to talk freely, particularly the subject of religious education. When we look into it we find there is a concern related to their integrity, partly because of the 'prestige value' gained by a teacher who agrees to teach it. Many feel inadequate to give Religious Instruction and some are very doubtful of the value of what they are doing in this field. Two or three times the question has arisen as to whether one can teach a faith one has not got oneself, and on one occasion this led to an interesting and animated discussion, one member being firmly of the opinion that one *ought*

to teach Religious Instruction, whatever one's own beliefs, because 'it gave the children security'. This had to be challenged and explored further; it led right into the question of personal belief in relation to the whole school curriculum. Another topic that arises frequently is what are we aiming at in our Art classes? Some young teachers have an innate understanding of this; others have not yet discovered their own aim here, even through their Training College courses.

With regard to the teaching of the three R's, my experience with these teachers convinces me that, important as the whole development of the student is in making him or her into a good teacher, we do not give nearly enough time in training courses for the serious study of what underlies the learning of the three R's. It seems too often a 'hit and miss' affair, and I find that the teachers from men's Colleges know very little about it indeed. Surely this is where we need to look if we are concerned about the variety of causes of backwardness in the basic skills in our junior school children? Some young teachers have not been led to link up these skills with the whole scheme for the education of the young child, and still regard reading, writing and arithmetic as separate items or chunks of learning to be got through as painlessly as possible. Through discussing these questions some of them now realize that this side of teaching has its emotional aspects as well as intellectual, and that it *can* be interesting, and fun, and part of the 'living' in the classroom, whether secondary or primary. But so often the time-tables that confront the young teacher give the very opposite impression. And caning, too, is more prevalent than we realize.

Before starting this group I was already aware of the importance of the first year of teaching; now I am even more so. We have within our group seen young people try a thing out and fall back because of criticism or failure; I do not think it is too much to say that the existence of the group has, in one or two cases, enabled them to go on and practise the ideals with which they left College. In their first year many of them submit to daily interruptions by the Head, to criticism by the previous class

teacher, to being given the smallest quantity of materials left over by other teachers, and are then expected to 'manage'. Others are automatically given the backward class, though in theory Local Authorities and Heads are not supposed to do this. One member, a graduate with a Diploma in Education, is now teaching infants and has learnt no reading method. She is now becoming a voracious reader of research into teaching of the three R's and provides an apt pupil of the two-year trained members of the group. For when one steps back and looks at the whole picture that emerges from this group work, one sees that basically we have

been preoccupied with how adults as well as children learn from one another in relationship. The study of this enters into the professional life of all teachers and each one of the group (from grammar to infant) can find an echo of what the group is discussing in his own experience at any period in his own life. It is, I think, this common denominator that holds the group together, and in the collective group-experience they not only learn more about themselves, but, in the words of Roger Ascham, how it comes about that 'children were sooner allured by love, than driven by beating to attain good living.'

Some Aspects of Imaginative Work with African Children¹

Part II: In Writing Poetry

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IN teaching English to African children poetry could not of course be attempted until a certain stage had been reached in the language. By about the end of the first year, however, the writing of poetry gave a great impetus to the pupils' progress in learning English.

There is no tradition of poetry in Luganda, as there is in some other Bantu Languages, Swahili for example, and we had to start off completely in the dark. Nevertheless we tentatively approached our poetry-teaching along the same lines I had found 'worked' in England, that is through choral-speaking and acting through reading poetry purely for pleasure (the teacher reading to the class) and occasional written work arising out of that and through writing poetry.

Luganda is a highly onomatopoeic language, with a great deal of alliteration, e.g.

<i>matulutulu</i>	at crack of dawn
<i>okugalangatana</i>	to be clumsy
<i>walugufu</i>	very thin person
<i>pikipiki</i>	motor-cycle
<i>kucekukacekuka</i>	to be smashed to pieces
<i>cakacaka</i> (c pronounced ch)	noise of water dripping through leaves or thatch

we began with nursery rhymes, lullabies, poetry from the Bible and folk-songs, which had a universal application, — not national folk-songs or ballads such as Robin Hood, which need for their true appreciation a knowledge and understanding of the background which gave rise to them.

The most rapid way of involving a whole class in a poem is to choose one which is suitable for choral-speaking or for choral-speaking combined with acting. We began with folk-songs which were variations of ancient rigmaroles involving a great deal of repetitive pattern, like the Appalachian version of 'I bought me a cat', and 'My father he died and left me twelve cows', and 'Soldier, soldier, won't you marry me?' and a number of others of the same kind.

These were an unqualified success, and a mild passive resistance, born of suspicion of the unfamiliar, changed first into incredulity and then into gleaming eyes and teeth, eventually to clasped stomachs and full-throated participation. We felt considerably elated. Moreover at the end of a forty minute period

We kept this well in mind when we first introduced poetry into our English lessons, and

1. It would be quite beyond the scope of this article to discuss the problem stated in Part I (the New Era, Vol. 38, No. 6, June 1957) as applied to more than one aspect of teaching original imaginative work in an African school. In this part, therefore, I shall confine myself to our experiences in relation to the teaching of poetry.—Author

N.E.F.

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the children were able to repeat the whole poem effortlessly, and did so all over the playground.

To begin with, all poems appealed equally to all classes, because the medium was equally new to all, and the type of folk-poetry we were doing has an ageless appeal. Gradually we introduced into the older classes more serious poems also. Here my colleague and I had discussed at length what we had observed in the children's emotional responses, in so far as we were able to evaluate and interpret these. As stated in my earlier article their emotions are largely ritualized, and however much the African child is urbanized, this influence is still very apparent. We decided that they were likely to be most in sympathy with the monumental, often deceptively uncomplicated, emotions such as grief over death or great loss. We therefore introduced such ballads as *Edward* which did in fact produce an immediate response, as did also the *Lament over Jonathan*. I shall not easily forget the pregnant silence which filled the room when I came to the end of the first reading of *Edward*. Later on I obtained gramophone records of a number of these songs or ballads, and these were listened to with rapt attention and expressions.

One of the real difficulties was *rhythm*. This we were in no way prepared for, as one of the most frequently quoted beliefs about Africans is that they have an inborn sense of rhythm. What is not realized is that it is confined, not unnaturally, to African rhythms, and that European rhythms are wholly strange to the African ear. This is particularly true of poetry, where the rhythm-unit is the syllable, and where rhythm depends on stress. English, like some other European languages, is a stress language, Luganda is not. Such apparent stress as one finds in Luganda is length not strength. In spite of these difficulties, the faces of the children as well as their expressed approval shewed that European rhythms must strike the African ear as agreeable, or entertaining or conveying something pleasurable. Yet our pupils found them almost impossible to imitate, just as any foreign student finds inflection most difficult in spoken English. This is certainly, to a very great extent, due to other characteristics

in their own language, such as clision, apart from the all-important matter of stress.

In the poem *The Soldier*, the children always said: 'Ohsoljersoljerwonyoumarrmc?' with no indication whatsoever of variation of stress. We tried everything we could think of to convey the concept of European stress, such as clapping and marching. All was entered into with zest. We did not achieve our real aim by these means. But there was certainly a considerable improvement, and the very simple rigmaroles which could be broken down into extremely short passages, even single lines, spoken by different voices, proved the most rewarding kind of practice. It certainly helped the pupils' spoken English in a marked way. For one thing their attention had now been drawn to the matter of 'strong-weak' rhythm, and the most intelligent pupils were interested and eager to say the words in as 'English' a way as possible. These now made a conscious effort to do so, just as an intelligent and interested English child will make the same effort with spoken French, for example.

One of the most unexpected 'successes' was Alfred Noyes' *The Barrel Organ*. I thought the children would enjoy it as 'sound', although the evocative qualities of lilac and the European seasons are beyond their imaginative participation. I thought I could at least attempt to put over the Englishman's and townsman's joyful anticipation of the Spring as a contrast to the dark and cold of winter when all the fields are fallow, and only Spring, the time for planting and sowing, can bring promise of fresh supplies of food, (a point which had meaning for Africans). This introduction was respectfully listened to, but I need not have worried. Once the poem had been read aloud, nobody cared a straw what it was about; they simply wanted to go on repeating it, which they did, chorally and otherwise. It was impossible to stop them. They knew an extraordinary number of the lines in an impressively short time. One morning, as I was going to school, a cheerful voice declaimed from the other side of a bush: 'Come down to Kew in lilac-time, in lilac-time', (with the correct stress). I shuddered to think of the comments an educationist might have made, had one chanced to overhear this issuing from

a clump of sisal on the Equator. But human beings persist in escaping from theories and African voices ecstatically exclaiming, 'It isn't far from London' continued to be heard in the most unlikely places.

Reading poetry for pleasure and writing poetry were interdependent. Just as the appreciation of painting grows out of painting pictures, so the appreciation of poetry grows out of writing it. 'Children have many qualities that go to the making of poets.'

We felt it was particularly important not to waste those qualities and potentialities in African children since in their country African poets had yet to emerge.

We began with very short nursery rhymes, having first asked the children what sort of things they said and sang to the babies of the family when they had to look after them, console them, entertain them or hush them to sleep. We hoped by this means to extend already familiar experience. The following examples of children's original work will, to some extent, indicate the degree and quality of their participation. The work was undertaken immediately after the various lessons on nursery themes, and *many* nursery rhymes were read and talked about. Some of the poems were written in spare time, and once writing poetry had started, one not infrequently met someone holding some scribble on a scrap of paper in the playground which was shyly proffered.

Unless otherwise stated, nothing has been corrected in the examples other than an occasional spelling mistake, ('chicken' is almost always confused with 'kitchen' for example), and a little punctuation.

*Poem from Uganda of many years ago about
the fingers*

(A boy age 13)

The first finger said, 'Let us go and steal everywhere we like.'

The second finger said, 'Where shall we go to steal?'

The third finger said, 'They will catch us.'

The fourth finger said, 'Yes, let us go.'

The fifth finger said, 'I shall not go with you.'

The above was produced after reading and discussing a batch of nursery rhymes including 'This little pig went to market.'

Hens (A boy age 13)

Two or five of them are hens,
Some of them are chickens,
One of them is bad,
And one of them is good,
Pinity, pinity, pinity,
I want to go to sleep.

Oh no, oh no, chicken,
Don't talk about sleeping,
Pinity, pinity, pinity,
Let us go to sleep.

This was written after a number of rhymes including 'Three blind mice' and others with 'nonsense' (i.e. purely onomatopoeic) refrains had been read. These caused much enjoyment.

Baby (A boy age 13)

Sleep baby sleep,
Your brother is going to sleep,
Your sister is going to cook your food,
That you may sleep.

Sleep baby sleep,
Your mother is going to sleep,
Your father is going to settle your bed,
That you may sleep.

Sleep baby sleep,
Your bed is ready to sleep,
Our God may keep your heart at rest,
That you may sleep.

Sleep baby sleep,
Your flesh is tired for sleep,
Your moment is ready to start to sleep,
That you may rest.

This was written after a number of lullabies, and contains a number of 'Luganda-isms'. The writer's father was a Church of England clergyman, though he will have conducted his services in Luganda.

We used the Benedicite for choral-speaking and after a week of psalms, (having laid great stress on the fact that these were poetry), hymns and prayers of praise and thankfulness, and extracts from the writings of famous men or poets, I suggested that the pupils might like to write a prayer or song of praise. We had in addition discussed in the classroom the kind of thing that gives rise to a spontaneous feeling of thanksgiving or joy, e.g. rains which save the crops, the power of healing in a doctor which saves the life of a mother, father, or loved friend, and so on.

The following is produced without alteration:

— (There was an extra verse, in which the writer got considerably tied up. We pointed out that it was not necessary, as the first four verses made a whole, so he scrapped it.)

A Psalm of Praise

(A boy age 16)

God must be praised,
It is he who made all things.
He is in Heaven always,
Looking at his things
Which he created with his fingers.
All are beautiful to look at.

When I am walking
I ought to thank him
For all that he does.
He gives me wisdom,
He gives me good life,
And also gives us food.

When I was about four years old
I thought of God as
The greatest person in the world,
And what I thought was true,
When I was taught by my teacher,
And now I must praise him.

Let him give us good understanding
To do all that is right to do,
To speak in a polite way,
To serve other people.
When I meet any difficulty
May I be with him always.

The writer was a boy of intelligence with a discouraging home background who walked five miles to school and back. He was considered to be an 'awkward' boy, and he occasionally played truant. He was, however, usually responsive wherever anything could be approached imaginatively.

Snakes exercise a powerful influence of fear over all African children in this area. Although the European town-dweller rarely sees one, snakes are a reality to the African outside the town, and death from snake-bite is by no means a rare occurrence.

I read D. H. Lawrence's *Snake* with the children in the older classes several times. I had always found that this writer's compelling imagery soon overcame the most resistant children at home, and this poem at least could be expected to make contact with African children. The idea that anyone could be fascinated by a snake's peculiar beauty, to the extent even of hesitating to kill it, struck the

children rather as a *new* idea than as a totally strange or unacceptable one. Judging from their own subsequent attempts at writing a poem by the same title, half of them, though prepared to entertain this new conception of a snake, rejected it as unpractical, i.e. they killed their snakes in their poems. But those who were emerging as the more imaginative in the class, (there was a close correlation with their work in painting, though there were exceptions), appeared to have been sufficiently stirred to exploit and linger with evident pleasure over the possibilities afforded by this new vision.

A Snake

(A boy age 16)

Very cold as coldness can be,
Very long as length can be,
And very fierce its face emerges.
And by its winding the journey enlarges.
From cold, cold; and through a dark hole
The snake usually pushes its body whole.

... It moves like a dignified King in his court
But how horrible, how frosty.
How funny how queer.
The snake is always funny, it is queer
And above all it is fierce.

Such imagery as 'by its winding the journey enlarges', would have been quite impossible in the first year of English that we had with this class. These pupils had now had two years of consistent encouragement. And, of course, everybody knew that no one was ever ridiculed or laughed at.

The next example was written by a shy girl in the same class, whose performance in English from a technical point of view was one of the weakest in the class. I do not know how much of this was due to her past experiences or to any innate inability. What is certain is that this work gave her an opportunity of shewing and expressing potentialities hitherto unsuspected. She wrote other poems, all of the same quality. No one was more astonished than she at this unexpected development which also earned the respect of the class.

Poem. Snake

(Age 16)

Slowly, silently the snake comes.
In the lovely shadow tress.
With its silvery colours moves,
Towards the lovely shadow trees.

'Who is that' I said.
The silvery coloured snake.
Continuously moving towards the lovely shadow tree
Fiercely I shouted loudly in the lovely shadow trees.

Angry eyes it looked into the lovely shadow tree
Its tongue moved in its velvety mouth.
Easing its silvery body into a hole
In the lovely shadow trees.

The economy of the above, apart from its lyrical quality might well arouse the envy of a more experienced poet.

One of the poems which had been read prior to *Snake* had been Walter de La Mare's *Silver*, always appreciated both because of its alliteration, and because the African children are well acquainted with moonlight on a basis different from the European's. The poem had been read some considerable time ago, but clearly the 'Slowly, silently', of the above is an echo from *Silver*. Another point worth noting is that some form of the expression 'easing its body' occurred frequently in the children's poems. I do not remember dwelling unduly on this, except in so far as it came into the general discussion of snakes' movements. No child, when writing his own poem had a copy of D. H. Lawrence's by him. I had collected the cyclostyled copies which they had been using when I read and discussed the poem. Our own feeling was that it was once more the tactile appeal which had made the impression. They had 'felt' the image in their own bodies.

A Snake

(A boy age 15)

As I came down the road
At one side upon the rocks
There I saw the king of the earthworms
In a coil on the rocks.
Listening and watching on every side,
There he was warming himself,
In the warm bright sunshine.

I interrupted him though I did not like,
He began to move away from my sight.
Very slowly and very smoothly away he went,
As though the rock was smooth and soft.
But it was the rough and hard rock.

He was more than a man's height in length.
He was but more than my arm in thickness.
Very black and smooth in colour,
With a white sparkling belly
As though it was made of glass.

This is reproduced exactly as the boy wrote

it in pattern. This boy, when I came to the school, could not spell or write one word of comprehensible English, and I was told by the staff that he could not possibly ever pass any examination. He did in fact pass the first examination he had to take, and proceeded to the Senior school. His improvement began to be marked after about one year, although there were many signs before then of his imaginative nature. He had a very delightful sense of humour. He came from a very crowded home, (eleven brothers and sisters not counting the usual additional relations). He had no chance whatever to do any kind of reading or study at home, and he was very poor. It is all too obvious that there must be thousands of African school-children whose unsuspected potentialities are never roused or discovered, but in our limited experience alone, there was more than enough evidence to discredit forever the glib comment, 'They can't appreciate poetry', or 'Oh, of course they have no imagination'. The lack of imagination lies in the speaker.

I had often noticed in towns the pathetic forlornness of the country African buffeted on the pavement or gazing hungrily into shop windows. I began to search for poems expressing longing, or yearning for home and the familiar, — song of exile, wish-fulfilment poems, and the like. Armed with these I approached my liveliest class of pupils. As I explained that I had brought a batch of a new kind of poem their faces assumed the expression of alertness usually seen on the face of a terrier expecting to be presented with a reasonably succulent bone. I explained that these poems dealt with various kinds of home-sickness and wishes. I then plunged straight into *The Lake Isle of Innisfree*.

The reception this poem got from the African children caused me to see it in a fresh light. It had been ruined for me when I was at school, but now the unpretentiousness of the 'nine bean rows', the bees, (Africans are very fond of honey), the mists, and the cruel stone pavements, unsympathetic to the bare, tired feet of the country African, gave it a new significance. They *knew* what that felt like. There is scarcely an African school child who has not suffered some kind of exile, from his home, his mother,

his parents, his 'country' (what we should call a county or district), and many are billeted on strangers or relatives to enable them to go to school. The following example was written after one of these lessons, (the 'sea' is, of course, Lake Victoria. No alteration has been made).

My Day-Dream

(A boy age 15½)

I will arise and walk in the cold night,
Slowly through forests, all being quiet,
The silvery moon shining so high.
In the cold I will walk and reach the mountains nigh.

Over the mountains in the moon-light bright,
Over the plains full of morning mist,
The dark clouds moving to the North,
The light cold winds moving to the South.

Here standing on the soil of the lovely Island,
I felt happy when from the sea I felt the bracing wind,
I was free from home-sickness,
And life came to me with great quickness.

A book could easily be written on the subsequent developments and promise of further developments. All that can be said here is that African children enjoyed composing sound patterns, and the vistas opened by the approach were in no way less encouraging than at home. Indeed, in an African context, hitherto unsuspected possibilities might come to fruition. All forms of growth, however, need time. It is useless, and educationally catastrophic, to 'force'. Hence we had arrived, at the end of four

years, merely on the fringe of infinite promise when our work was unfortunately interrupted and discontinued.

I once attended an English course for teachers held in Uganda, where a European educationist remarked, 'You should not allow the children to use their imagination until they have mastered the language.' This would be funny if it were not tragic. As long as European educators believe that African children and teachers have no imagination, or that it is in any case too difficult to tackle the problem of how best to rouse and develop their imaginative potentialities, and as long as the responsibility of training teachers imaginatively to do this work is shirked, and as long as it is considered adequate and satisfactory to equip African teachers and children with a minimum of merely functional vocabulary which may be operated by a number of drilled language mechanisms, mostly for purely utilitarian ends, for just so long will African childhood, youth and adulthood remain in spiritual chains, and for just so long generations of African children will be waiting behind the glass, darkly, waiting for the day when they can say with Helen Keller, 'Thus I came up out of Egypt and stood before Sinai, and a power divine touched my spirit and gave it sight, so that I beheld many wonders. And from the sacred mountain I heard a voice which said, "Knowledge is love and light and vision".'

The Psycho-Analytic Study of the Child

Vol. XI (*Imago Publishing Co. Ltd.* 1956, 55/-)

Two articles in Volume XI of *The Psycho-analytic study of the Child*, in the section on 'Applied Psycho-analysis', raise the question of how far and in what directions psycho-analysis can be directly applied in a useful way outside controlled analytic situations. Both of them come from New York. One is by Letti E. Peller on the school's role in promoting sublimation, and the second is an analysis by Dr. Martha Wolfenstein of a poem written by Houseman at the age of fifteen. The paper is part of a study, in preparation, on the life and work of A. E. Houseman.

The first article is hardly applied psycho-analysis in the usual meaning of the term. An account is given of the psycho-analytic theory of sublimation, and then various suggestions are made of a practical kind for class-room procedure or for the school in general. Dr. Peller works on the well-known assumption that 'it is the function of the school to supplement the child's life experience in a society such as ours to-day' — and for this reason it is particularly important to pay attention to the work of sublimation in the class-room.

She arranges her remarks under the headings:

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The School's Contributions, The Teacher, The Group, and Anticipation. There is no very close argument worked out nor does she ever quite bring the theoretical and practical parts of the paper together. It is nevertheless a contribution that the average teacher would find most stimulating. It is full of interesting suggestions. For example she would like to see some classes made up of children of all ages. They would, she says, give opportunities for young children to express their admiration for older ones and for older ones to accept a parental, protective role. The comparisons and competition of the narrow age range, which she says make children more conscious of their limitations, would under such a scheme be avoided. Families today are small and do not provide the richness which a mixed age-group does. Further, teachers are mostly women and this reduces a boy's chances for identification. She believes these points have received scant attention for many reasons, among which she quotes, the puritanic view that innocent young children learn bad things from older ones, and also a static view of norms of progress, which has prevented us

from acknowledging the backwards and forwards movements characteristic of growth. Manufacturers make equipment and toys with age-levels printed on them, thus encouraging the feeling that children should act always on one age level. Modern educators, out to integrate the child in the community, insist on their doing things together. Teachers with a certain (does she not mean a limited?) amount of psycho-analytic knowledge incline to think the lonely child queer, perhaps schizo-phrenic — hence they reason that solitary play will in turn favour schizo-phrenic trends. She points out that a child who indulges in phantasies along the lines of primary process thinking may be absorbed as well in highly constructive work. 'The child who shares a collective activity with luke-warm interest profits less than the child deriving a deep gratification from a solitary pursuit.' (p. 446). A very interesting angle is presented in these remarks from which readers might profitably regard much of their work. But do not let us go away thinking that Psycho-analysis has *proved* all these things as simply and singly as this — as for example that competition among equals

is to be discouraged. Far from it — and analytic understanding could show the value also of such competition under some conditions.

There is a close link between theory and practice in the section on 'Anticipation'. The things Dr. Peller says here delighted me because I have found that the factor of anticipation plays a major part in the growth of imagination. These pages (446—449) deserve the closest attention from teachers and all those concerned with theories of learning. Like so many psycho-analytic writers she has strong criticisms to make of the over-activated methods of some progressive schools where she says: — 'The child's cultural activities are fed by a trickle of his energy; they are not effectively connected with the deeper wells of his being.' (p. 449).

IN the next article the application of psycho-analysis is close and detailed. A juvenile poem of Houseman's is analysed 'in order to shew how many of his major fantasies were involved in it, what their sources were in his life and to what extent they anticipate *A Shropshire Lad*, as well as other later poems.' The paper is full of erudition and fascinating biographical material, well documented and displaying much skill in bringing facts about Houseman known from his biographies into line with the primary fantasies contained in the poetry. She shows sympathy and a deep feeling for the poet in his conflicts. The book of which this is a part will be sure to be worth reading and probably indispensable to Houseman scholars. However, in applying psycho-analysis in this way the author has made two assumptions which need to be scrutinised carefully. One is the assumption that the same words and ideas used in a context at one time meant the same thing to the poet when employed years later. The second is that a poem, along with the relevant biographical details, provides material for analysis in a way that a patient does. The first assumption seems to me to overlook the importance of time as a factor in growth and change. And the second to mistake the nature of poetry and, to some extent as well I think, to present a picture of the psycho-analytic process, which is essentially dynamic, as something static and fixed. Yet there

is a wealth of understanding that psycho-analysis has brought to light which if applied sensitively and not too schematically might lead us further into the heart of a poet's mystery, but more important still might bring poetry closer to our nearest thoughts and feelings.

It strikes me that the analytic approach to literature breaks down when the analyst concentrates too far on phantasy content derived from what is said and neglects that which is implicit in how it is said, — thus not fully recognizing that poetic meaning arises out of a subtle interplay in a poem of process and content. Of the poem which is the subject of her paper Dr. Wolfenstein writes: 'The already accomplished craftsmanship of the young poet has achieved a sad melodious effect' and she speaks of 'the words which *go with* this pleasing sound; so suggesting a very arbitrary connection between the poet's craftsmanship and the quality of his ideas. She later remarks, 'Beneath the graceful facade of the lady singing to the accompaniment of her lute there is the foreboding of imminent fatality'. Yes, but is it entirely a facade? I think the poem should be quoted in full.

Breathe, my lute, beneath my fingers
One regretful breath,
One lament for life that lingers
Round the doors of death.
For the frost has killed the rose
And our summer dies in snows,
And our morning once for all
Gathers to the evenfall.

Hush, my lute, return to sleeping,
Sing no songs again,
For the reaper stays his reaping
On the darkened plain;
And the day has drained his cup;
And the twilight cometh up;
Song and sorrow all that are
Slumber at the even-star.¹

Dr. Wolfenstein concludes from her investigations that Houseman is putting himself in the place of his mother and she describes the poet's sadistic view of the primal scene. She also sees the lady with her lute as representing mother and child. But it is sometimes possible to listen as well to what the poet is saying about himself

1. With acknowledgement to the Society of Authors as literary representative of the trustees of the estate of the late A. E. Houseman, and to Messrs. Jonathan Cape Ltd., publishers of A. E. Houseman's collected poems.

in a deeply personal way; it will come through the rhetoric of the poem as a whole not only through sound. For example I can hear amongst other things throughout the first verse, especially in the last four lines, a child telling his tale of woe in the monotonous voice so often used and the sob rising with the repeated and . . . and . . . The second verse, predicted in the last line of the first, gives us a mother soothing her child by repeating his own lilt yet placing comfort and assurance where the sorrow lay, as every mother does when she hears the catch in the breath. Notice the contrast of 'once for all', — the child perhaps feeling that there is no escape from such terrible thoughts — with 'all that are' — the mother perhaps saying 'go to sleep, everyone goes to sleep at night, it's quite safe', or something like that.

Here is a poem written by a boy of fifteen for a family dramatic performance which on one level is the Song of Lady Jane Grey on the

eve of her execution, whilst on another it is a little pastoral. Feelings of the countryside throughout the seasons seep through the lines. On another it is a little boy telling us that although he dreaded going to bed because of dreams, he knew there was a loved person near, knew it far enough anyhow to bring song and sorrow together in the poem. On another level still the content of his nightmares is revealed through the application of psycho-analytic concepts. We must realize that these can make only a partial contribution towards the full understanding of the poet's meaning; and are likely to fall short even of that if their application does not reckon with the internal dialogue of poetry as it is revealed in the close relationship between form and content: realize that psycho-analysis is as much concerned with mother-child relationship in all its myriad aspects as with primary phantasy in a more archetypal sense.

M. L. Hourd

Reviews

Love and Marriage, Dr. Eustace Chesser, (Pan Books 2/6); **Telling the Teenagers**, Rose Hacker (Deutsch 8/6); **Seeds of Life**, John Langdon-Davies, (Watts 12/6).

Since the publication of Havelock Ellis' works on sex rather more than thirty years ago, there has been an increasing output of enlightened books designed to help young people in their sex relationships. Should we feel encouraged by this? The answer should depend on what effect the books have had, and this is extremely difficult to estimate. I fear that most of the young people who ought to read them do not do so, either because they are among those people who do not read anything other than fiction or because they are in a condition to shy off anything that asks them to consider their conduct and control it. But even if these books are being read by the young men and girls who ought to read them, only a slow improvement in sex relationships can be expected. The forces that control behaviour are deep and complicated, not easily affected by advice, however wise. Nevertheless, anyone who knows how young people are behaving, whether they are Teddy Boys or university students, will know how serious is

the need for greater understanding and responsibility, and will welcome every effort to secure these.

Certainly young people will have little reason to complain that the more modern books are 'getting at them' from the sentimentally religious or stiffly moral point of view. Their authors are psychiatrists, doctors, social workers, club leaders. They are the people who have to deal with the injured, who have reason to know how great is the volume of suffering. They are people who start from life as it is, not from rosy ideals and visions of distant objectives.

Love and Marriage is a Pan edition — revised — of Dr. Chesser's *Marriage and Freedom*, first published in 1946, and it is to be hoped that the low cost will ensure very wide circulation. It is comprehensive, written in a direct, clear style, and provides food for thought in people of all stages of experience. Dr. Chesser is at pains to expose the immaturities and illusions, the romantic ideas and social pressures that prevent men and women from knowing each other as they really are, and his attack on romantic attitudes, exploited as they are by enormously powerful commercial interests, is specially good. There are many ideas that ought to

be challenging to the young. One that pervades much of the book is the thought that love is the aim of marriage, not marriage the aim of love. This implies that when we get married we know little of the nature and depth of love; love is an experience achieved through the right discipline of the marriage relationship. It is an opening, widening, freeing experience, something that is increasingly realized.

Dr. Chesser also asserts with emphasis 'the right of every woman to recognition that her sex needs are different from those of a man'. This emphasis is specially needed at the present time, when equality is taken by far too many to imply that loveless copulation can be as freely indulged in by girls as it has always been by young men and that the effects are no more or less serious. Dr. Chesser is convincing in his description of the way in which a woman's sexual experience is continuous with her whole activity and in his insistence that injury is likely if it is divorced from its proper fulfilment in maternity. He deals fully with the difficulties of trial marriage and pre-marital intercourse, and if his judgments seem to strengthen Christian morality it is not because he has an axe to grind but because clinical experience leads

in that direction. It is good to find an author attacking the ineffectiveness and — as it sometimes is — the *cruelty* of churchmen in their handling of sexual and moral problems, yet doing it from the point of view of one who sees in true Christianity a revelation of what human relationships should be.

Telling the Teenagers is another very full book. Its 200 pages are packed with information about the behaviour of teenagers, about what they want to know and should be told. It is straightforward, factual, well-illustrated by brief case-histories, showing an awareness of deeper needs yet devoid of embarrassing idealism and sentimentality. The author in dealing with each topic refers to nearly every possible ramification of it — even to the extent, for instance, of pointing out how the search for flats on the part of freedom-seeking young people forces up the rents and thus reduces the standard of living of married people. Single sentences often suffice to bring in such adventitious thoughts, which are usually left undeveloped. It might be expected that this would produce a jerky style, but it does not; it gives an impression of the wholeness and unity of the author's approach. It should also make the book useful for discussion groups, for in these the many implications of the varied thoughts could be followed up. The author seems determined — very rightly — to prevent any false ideas or prejudices in the reader from remaining unchallenged.

For good reasons, Mrs. Haeker stresses the essential similarities between men and women and adduces Margaret Mead's findings in support. She admits the importance of certain differences but does not go as deeply as Dr. Chesser does into the special psychological dangers to girls of casual intercourse. Teenage boys need to be told this; and it must be remembered that to many young men of all classes, girls are 'fair game'. It is still widely held among them that you should expect to marry a virgin but that it is all right to deprive several girls of their virginity before retiring into marriage.

Love and Marriage and *Telling the Teenagers* are two books that go very well together. *Seeds of Life* is quite different. It is an illuminating book specially suitable for the Sixth-Form biologist, a discussion of the significance in nature of the sexual method of reproduction, showing how

it has made possible the endless variety and variations in living creatures. It is written with a consciousness of the need, for those people who are capable of it, to understand sex from a scientific point of view. But the author is very careful to make clear the limitations of the scientific approach, the fact that it never answers the ultimate *why*. He makes this clear after the amusing and interesting suggestion that the sexual method of reproduction arose as a result of the tilt of the earth's axis. In one respect the book leaves the reader bewildered. Why, oh why, no diagrams? It is lucidly and attractively written but the terms of academic biology have to be brought in — for instance, gamete, zygote, encyst, meiosis, chromosome. The author introduces them with apologetic humour, but he does use them freely; he can't help it. Is he trying to make the book readable for the non-biological public? It must be remembered that most people think in visual imagery and have great difficulty in translating verbal descriptions into correct images. New concepts are meaningless unless there is a picture alongside the word. Because of the complete absence of illustrations I am afraid

that this valuable book will appeal only to those who already know what gametes look like, who have seen them under the microscope, and that is why I think of the book as excellent for the seventeen-year-old biologist. But to him there is no need to apologise for nomenclature. The book could be made fascinating to the less trained reader if its price were increased by a few shillings and a large number of sheets of diagrams inserted. Could this be done with the next impression?

Kenneth C. Barnes

Coloured Film Strip: Julius Caesar from the 1955 Old Vic Production by Ernest J. Tytler. (Educational Productions Limited, East Ardsley, Wakefield, Yorks 25 frames. 27/6 including Notes Order No. 6239 C).

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many of its predecessors gives adequate scope for the study of the Fourth and Fifth Acts. This may involve some difficulty for schools where requisitions are niggardly inasmuch as 2s. 6d. each for say thirty additional copies may bring down the blue pencil. An attempt to avoid this by marking ancient copies of *Julius Caesar* already 'in stock' was frankly not successful. Yet no other strip has so conscientious a tie-up with the original text. Apart from this prior claim for use in Literature periods this strip has been successfully woven into Social Studies work with the non-literary groups. The costumes are authentic in showing Roman dress at different levels of society as well as providing useful material in exemplifying the economic use of costume to enhance a modern theatrical production without swamping the scene or blinding the beholder with 'glorious technicolour' to the detriment of the story. For Art students many of the frames provide examples of the value of variety in composing scenes and balancing colour effects. The complete absence of frames wasted on captions means as much actual

material as one has in many 'Forty Frame' strips. The first shot of the Old Vic itself is well justified by the importance of making the point with all viewers that the production is of a special kind. One looks forward to seeing the forthcoming E. P. versions of *Richard III*, *Henry IV*, *Twelfth Night*, and *The Merchant of Venice*.

E. L. Fereday

NOTICES

Dr. Macalister Brew Scholarship Fund.

In response to requests from all parts of the country the National Association of Mixed Clubs and Girls' Clubs has resolved to establish a *Dr. Macalister Brew Scholarship Fund* which will be devoted to enabling selected young people, under 25 years of age, to obtain a period of further education, formal or informal, which they cannot finance themselves and for which they are not eligible to receive aid from other sources. Applications for assistance from this Fund will not be limited to members of clubs affiliated to the Association.

An explanatory note on the Scholarship Fund and tributes to the late Dr. Macalister Brew may be obtained from the National Association of Mixed Clubs and Girls' Clubs, 32 Devonshire Street, W.1.

O.M.E.P.

On Saturday, October 19th, 1957, the British National Committee of the World Organization for Early Childhood Education is to hold a one-day conference on *Nursery-Infant Education: The Challenge of the Three-Year Course*. (For further particulars see advertisement below.)

The programme includes the following lectures: *What is required of the Nursery-Infant Teacher in this country to-day?*, Nathan Isaacs, O.B.E.; *The Content of the Nursery School four-year training course in America*, Mrs. M. Langmuir-Essex, Ph.D.; *Aspects of Training — a symposium*, a) Developing an understanding of child behaviour in future nursery-infant teachers, Miss L. M. Rendel, O.B.E.; b) The place of experimentation within the training course, Miss O. Garnet, B.A. and Miss D. E. Traill.

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O.M.E.P.

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THE CHALLENGE OF THE THREE-YEAR
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THE NEW ERA

IN HOME AND SCHOOL

Note on Contents

ABOUT ten years ago, members of the New Education Fellowship recognized that its long concern for the all-round education of children should have included a more positive concern for the well-being of teachers. As a result of its broadened horizon, the Fellowship embarked upon two main lines of action: the planning of both national and international conferences for the immediate renewal and enrichment of teachers' creativity, and an enquiry into those of their attitudes which affect school teaching. The conferences have been fairly fully reported in *The New Era*; this and the December issue will indicate, though only in bare outline, the present stage of our enquiry into attitudes.

At the outset of this enquiry¹ Dr. P. M. Turquet and Miss Theodora Alcock were invited jointly to act as interpreters to two small groups of London teachers. The number in each group was determined by the planning committee, and was based upon research findings as to the most effective size of such groups. The task of the interpreters was as follows: — First, to enable the teachers concerned to recognize in themselves some feelings about their work that were not fully conscious and so less readily accessible. Secondly, to discover to what extent interpreted free discussions could modify attitudes within the groups, which met without set topic or agenda.

Except during school holidays, one group met weekly for nine months, the other for fifteen months. Each group session was recorded verbatim by a trained stenographer, so that a final report could be based upon objective material. Each member also underwent project-

ive testing before and after the period of the group sessions, so that any change could be registered in addition by this method. It is noteworthy that considerable change did occur in a number of group members, as adjudged by their own statements, by the test results and by the verbatim recordings.

In the Report which concluded this part of the enquiry, the two interpreters illustrated and commented on certain attitudes which they found in these teachers, — especially towards children and their parents, Authority, the low social regard sometimes accorded to teachers in England, and their own estimate of themselves. The N.E.F. Guiding Committee regarded this Report as a challenge to further action. It therefore set up in 1954 an *ad hoc* committee² to consider and plan what next should be done. Members of this Committee differed amongst themselves as to the value, and even the validity, of the Report. Part of it contains a scientific commentary on the evidence and conclusions; and another contains far-reaching recommendations based on the enquiry. A third is a general section describing the attitudes revealed in the investigation. Each member of the *ad hoc* committee agreed to read this last section to a group of teachers with whom they were in close professional contact. The *ad hoc* committee then discussed the kind of response which the teachers made to these passages.

Many of these commented that, though the

1. Financed jointly by the Social Science Department of Unesco and by the Council of Christians and Jews. Including the appeal for funds and the preliminary planning, in which the N.E.F. was greatly helped by Dr. John Rickman and Mr. Ben Morris, the enquiry lasted from 1948 to 1952.

2. Professor J. W. Tibble, Chairman, Director of the Department of Education, University of Leicester; Miss M. Brearley, Principal, Froebel Educational Institute, Rochampton; Miss B. Paston Brown, Principal, City of Leicester Training College; Miss J. Horsburgh, Headmistress of Sherwood County Primary School, Mitcham; Miss M. L. Hould, Lecturer in the Department of Education and Psychology, University of Exeter; Mr. David Jordan, Principal of Dudley Training College; Mr. Raymond King, Headmaster of Wandsworth School; Professor Ben S. Morris, Professor of Education and Director of the Institute of Education at the University of Bristol; Dr. E. M. Balint, in charge of the Course in the Education of Maladjusted Children, Department of Child Development, University of London Institute of Education; Secretaries: Mr. J. B. Annand, International Secretary of the New Education Fellowship, Dr. P. Volkov, Editor of *The New Era*.

Report contained valuable observations, its tone was negative and rather unsympathetic, probably because the authors did not know enough about the professional lives of teachers. It was generally felt that the attitudes expressed in the particular group situation were not necessarily the members' attitudes in the teaching situation, and that the Report was open to query because it seemed to generalize widely from a relatively small sample. Some hearers accepted the passages read to them without demur. (This was true, too, of many members of the *ad hoc* committee). In all cases there was a particularly lively and sincere discussion, and a willingness to consider matters that are usually crowded out by the exacting day-to-day problems of their work. *Even those teachers who were most hostile to the tone and content of the Report found that it obliged them to look again at their attitudes to Authority, to children, and to their own role in society.*

The *ad hoc* committee decided that it could not proceed without further evidence about teachers' conscious attitudes to their work, and each member agreed to collect this from teachers personally known to them, — usually not from those whom they had already sounded about the Report. Letters asking for such evidence were to include the following common paragraph:

'I am a member of an N.E.F. Committee which is trying to get a picture from about 200 teachers in different types of school of all that is involved in the teacher's work. Can you help by giving us an account — in note-form if you prefer it, or in a longer version — of your feelings about your work at this stage in your career, stressing both the satisfactions and difficulties which you meet? Will you add the types of school in which you have taught? The material will be used in the first place to determine the form of a wider survey, which will finally help to provide material for a book which we hope will make both teachers themselves and the general public more aware of the teacher's work.'

About 130 replies, some of them very long and detailed, have been received. Only one of them was a refusal to contribute: 'I am afraid

I shall not be of much help to you as I have become rather shy of autobiography over the past year or so, but also because I dislike the type of project you mention. Surely it is a most unscientific approach, for... your data will be not "satisfactions and difficulties met with", but "satisfactions and difficulties met with according to teachers who probably tell the truth, and whose statements are not being checked".'

The Committee is still exploring the most constructive way of using both the original Report and the large amount of material contributed and received by committee members. Later it is intended to refer the project to all the National Sections of the N.E.F. in the hope that they will wish to make a similar enquiry. As an interim measure *The New Era* has been given permission by the teachers concerned to make an anthology from their own written comments on the satisfactions and dissatisfactions of their work. These will be continued in the December issue but obviously many highly interesting contributions will be left over. We have no authority to show the original Report to any reader. But we hope very much that you will enjoy reading and discussing the anthology, and that you may be able to help the committee in its work by your comments, suggestions and contributions.

The New Era: Future Contents

December 1957: *Teachers on Their Work II.* An Anthology from teachers in Secondary Modern, Grammar and Secondary Technical Schools.

January 1958: *Educational Change in East and West.* Professor Charles Madge describes the basic assumptions which underlie educational change in Britain and asks a series of questions to which educationists from Egypt, India, Iraq, Japan and Thailand reply.

February 1958: *Modelling as a Remedial Activity for Maladjusted Children*, fully illustrated. By Dr. Maria Wens, translated from the February 1957 issue of *VERNIEUWING*.

If subscribers to *Young Children* would like the December issue, too, with Mr. J. B. Annand's comments on both Numbers, they should send 2/6 to THE NEW ERA, 1 Park Crescent, London, W.1.

TEACHERS ON THEIR WORK

Teaching Employs Whole Personality

I have seen enough of the business world to rejoice in my escape to a job where I can go about my business without need to get the better of the other fellow. My colleagues are real friends, we don't compete.

I should like to add that I have not yet taught as a one subject specialist and have happy memories of games, expeditions, camps and so on, shared with the children.

Difficulties:

The pay. The teacher's training, where successful, gives him the desire to enlarge his mind; furthermore, he is expected to be a cultured man. Unfortunately, with his artisan's wage, he presents a picture of 'champagne tastes and beer income'. This may be why we are such an isolated lot by repute.

I think all the teacher's other difficulties arise out of over large classes — I have 46, and can only get through the day by using a certain amount of repression. During epidemics, with the numbers reduced, we taste real teaching!

Satisfactions:

a) working with children, sharing their zest for life and the fun of finding new things and accomplishments. School life can be exasperating, but is never boring;

b) freedom to do my job in my own way. I have to accept the limitations of the situation, but heads so far have left me to carry out (and largely to plan) my work without interference;

c) 'Full employment' of the whole personality. In almost any other occupation only *part* of my self would be of use. If I were an accountant, for instance, the fact that I am a musician would be of no interest to my employer, but as a teacher, I know everything about me is important. My piano playing, swimming, cycling, artistic ability, usefulness on the football field etc. all play a useful part, and find a satisfying outlet in my daily work;

d) I stand aside from the stress of modern competitive life. My salary and promotion prospects are not in the hands of my immediate superiors and so there is no 'boss' with whose whims I need concern myself.

Contrasting Two Infant Schools

When I first left College in 1948 I took a post as an Infant Teacher at a mixed Infant and Junior School in my home town, a school with about 400 children altogether. I was given a class of children aged 5—6 years who had already had one term at school.

After my first week there I felt disappointed, as I was given a set time-table, a syllabus for reading, writing and number; and was told that all the children *must* get through this amount of work by the end of the year. I was told that all lessons were taken in the same way throughout the school and that it was not possible for me to take activities in any form as it would upset everyone else! I quite saw that one could not suddenly plunge one class out of nine into a round of activities, but not to be able to do anything at all seemed an insurmountable difficulty. At this early stage I almost felt as though my college studies had been a waste of time. When I had been in school about six or seven weeks, however, I asked the Headmaster whether, on one afternoon, I might take a mixed handwork lesson with my class, using all the usual types of apparatus but all at the same time, and allowing the children to choose which one they would do, e.g. cutting-out, plasticine, crayonning, tracing etc. This was quite successful once the children were used to the idea, and when the Headmaster had seen how it worked he said he thought I might take this type of lesson on one afternoon a week. I then asked if I might introduce a new activity sometimes, and this I did, introducing clay, a reading corner, water-play and sand, when the opportunity arose. At the end of the term the Headmaster said that I might use all of my handwork afternoons in this way, and on hearing this I felt rewarded indeed. One of the great difficulties for new teachers is to get permission to try out any new ideas of their own; one can get so easily discouraged at the start and then not bother any more. From this beginning I made very slow progress in introducing other activities, but did gradually add more variety to the classroom equipment.

A number game was introduced to a group of children, who could not believe 'This was sums', and when the Headmaster saw it he approved and said he thought one or two other things might be included. This I think gave me more satisfaction than any other thing which had happened to me so far, although one can never sit back, in this profession, and feel satisfied.

I did not receive much co-operation from the older members of the staff with regard to my changes however. They did not believe in 'new ideas' and said so, although in other respects I liked them very much indeed.

I found great difficulty in trying to cope with the number of children in my class as this never numbered less than fifty-two on register and trying to give individual attention and help was almost impossible; it was as much as one could do to get round the class if the children were in groups. For nearly a term I had charge of two classes numbering a 100 and found the best one could do was to keep them occupied and revert to class-teaching. These large numbers are, I think, a great strain on the teacher, especially at the Infant stage when so much individual attention and supervision is needed.

The children themselves came from fairly good homes. There was no Parent-Teachers' Association, but if anything was needed the parents were very co-operative in sending things along with the children. They seemed to be eager to do the best for their children and co-operated by sending them to bed early, keeping them clean and tidy, sending them to school in good time so that they were always ready to do their best there.

Many extra jobs come the teacher's way, which take up valuable time: Bank Money and Savings' stamps; dinners to order and the money checked in; playground duty, dinner duty, supervising the cloakrooms and all the hand washing, the bell and lines duty. Something should be done if possible to relieve the teacher of some of these duties so that she may devote more time to her own class and to the immediate needs of the children.

After three years I moved to an Infants' School, in another county, where I am still

teaching. Coming to this school has given me the satisfaction of feeling that I am one of a team where Activity Methods and the consideration and happiness of the individual have been put into practice and is working well.

The Headmistress is a wonderful person to work for and treats her staff with consideration and co-operation, and is always ready to give help and advice when needed; is willing to let the staff try out new ideas and experiments of their own (providing the children will not suffer in the process!), and is always trying to help her staff to overcome any difficulties they may find.

Here the class numbers are smaller, the average being thirty children. There are seven classes of children ages ranging from 5-7 + years. It is necessary in an Infant School to take new children throughout the year as they reach their fifth birthday, so that only the two top classes keep the same number throughout the year. This always seems a difficulty to me, to both child and teacher. The children already in the class are well settled when the new ones move up to join them. Lots of things have to be gone over again for the benefit of the newcomers who must feel a little strange in the already settled company, who in turn, resent the intrusion of the new children. There seems no way of avoiding this, however.

Much of the equipment and apparatus at this school has been made and supplied by the Headmistress and Staff. Each class has its own furnished Wendy House, its own shop, sand tray, water-play etc. The children are encouraged, however, to use waste-materials of all descriptions in their creative work, and anything they bring themselves is much appreciated be it a cotton reel or a cardboard box. Infant Schools need a very good supply of equipment, apparatus, and materials if the children are to be encouraged to experiment in all things for themselves.

In the main the children who attend this school come from the immediate neighbourhood and from what one would describe as 'poor homes', although of course there are exceptions. Many of them are poorly clad and fed, sent to school not clean, and often late. The teachers get very little co-operation from

parents such as these, who perhaps have three or four younger children to manage as well. Children from such homes have no rich background or store of knowledge, no social training and often very little ability. The difficult task then falls to the teacher of trying to make up what they have lacked by supplying a happy atmosphere (often unknown to the child), a store of knowledge, social training and habits, the stimulus they need and lack at home. We have to learn to understand the temperament of these sometimes difficult children, and above all give them a feeling of security and happiness. As might be expected, these children are often naughty children, and they must be dealt with by the teacher, sometimes with no co-operation at all from their own homes. This I think is the greatest challenge I have come across since I began teaching.

The amount of freedom of movement, freedom of choice and ideas, the children have in this school gives me great satisfaction. They are free to move about as they please; visit other classrooms if they choose, or to work outside or in the corridor. Another thing which pleases me greatly, is that the children are allowed to keep pets which I think has many advantages, especially for a child from a poor home. My own class have a budgerigar, a tortoise, and goldfish, while other classes also have rabbits, and a terrapin, goldfish, tortoises.

I believe that although all teachers experience difficulties of one kind and another, in my own case the things which give me satisfaction and pleasure far outweigh the difficulties with which I have to deal. I only wish that all teachers could work in such a happy, busy and co-operative atmosphere as I do.

More Help for Young Staff and Backward Infants

1. The most important qualifications for teaching young children are clearly liking and affection for them, allied to patience, adaptability and good health. This latter may not be universally recognized but I can state from experience that one cannot do the best for the children unless one feels really well; and in addition it must be remembered that few infant

E. R. BOYCE

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schools have a 'float' so that a member of staff who is frequently absent imposes an undue burden upon her colleagues who must share out her work.

2. In my opinion the organization of primary education is seriously at fault in that the best teachers achieve headships and then, in most cases, cease to teach at all. There is a great deal of routine clerical work connected with education these days, but surely it is a wicked waste of talent for head teachers to spend time filling in forms. A trained secretary would do that far more efficiently thus releasing the head to give demonstration lessons etc. which would be a real help to young teachers.

3. The chief satisfaction to be derived from work in this field is that the relative progress of the children is so great and one can feel largely responsible for this. After all the difference between reading only one's own name and reading the second book of a graded series is as great in its way as the difference between General Certificate and Higher Certificate.

4. The greatest frustration lies in large

classes and inadequate accommodation and equipment. It is upsetting to know that if one could spend half an hour a day with a particular child one could change him from backward to average and yet to realize that such a course of action would be unfair to the other 39 who are demanding one's attention. More special schools which children could attend earlier (at present they must attend an ordinary school until they are seven) would improve matters and in many cases a child sent to a special school at six would have caught up his age group and be able to return to the ordinary school at the age of seven, whereas now at seven he is perhaps two years behind his fellows.

Infants in a Hovel!

I am at present attached to an Infant and Junior school in the country, teaching four hours a day. Numbers have grown in the school, so that I have to take the reception class down to the Parish Room about eight minutes walk away from the school. The Parish room is only free until 2.20 p.m. each day, so I have to return children to school where they have to squash in with the rest of the infants for the last hour. Very unsatisfactory for everyone. A wooden building with frosted windows, an old gas fire (ld. meter in the one room). During the bad weather we slithered our way along, arriving cold and wet, struggled to light the fires. The one gas radiator blew up; the pipes froze, no water, the lavatories did not work, the Ascot heater froze and toppled over. Eventually the pipes burst, flooding the room where we were and frightening the children. One local gentleman remarked that 'it was a wonderful experience for the children.' My black looks silenced him.

Chairs and tables and cardboard boxes containing our equipment have to be carried up two flights of steps over the stage into the ante-room to be stored away and got out every morning. Needless to say this is quite a performance, and our things become slightly battered. At the end of term the whole of the furniture etc. has to be taken back to school. The dinner waggon serves as our truck and we hang grimly on to it looking like a small circus.

I am completely on my own with the children, having to take responsibility and make decisions. At first I felt rather shut off, but quite enjoy being on my own now I have got used to it. I believe we shall get a classroom eventually when the 'Powers that be' get around to the idea.

To me teaching is a most rewarding job. You do see results for your efforts (though not always the ones you expect). It depends on you to teach the children their numbers, letters etc. Then you progress to reading and writing, which open the door to the many other varied activities of school life. Children can be very difficult, and often you hear that you have got the 'local terror' coming into your class. But how nice if, after a few weeks, you can feel that you have managed to lead his energies on to the paths of disciplined behaviour and he settles down to work. I have found that most children like to work. My infants here started to read, and they cannot do enough of it if only we can hold their interest. The actual teaching part is a joy to me, but dinner money, bank money etc. is a nightmare. Also dinner duty is not a favourite of mine. These odd things do *not* make the teacher's lot easier.

Handling parents is another thing we have to do tactfully. Get on the wrong side of a parent and your life can be very miserable. I think too many folk are apt to think that the teacher's job is 'so easy and such long holidays'. To me it can take every scrap of energy out of you and some days your nerves are stretched to breaking point. But the satisfaction and joy that it can give you is worth all the 'dark patches'. Teaching is a job that requires you to give your best efforts. Second best will not do.

Grammar School Selection: Creative English

Problems and Difficulties: 1) Easily outweighing all other difficulties is the problem of Selection at 11+. Here I speak of my own school situated in a residential area of an industrial town. Almost all the children who attend come from homes of the professional classes. From the time the child arrives in the Infant Department until the day of the 11+

examination, the parents are anxious and worried. It would be true to say that no child is ever allowed to forget 'the importance of this examination'.

After having received an invitation to write these observations I took note of fifty parents who visited the school over a period of just a few weeks. Of the fifty no less than forty called to ask what were the prospects of the child qualifying for Secondary Grammar education. Did I think a little extra coaching was necessary? Of the remaining ten parents, three called to ask advice on the choice of a good boarding school as an alternative to the Secondary Modern School!

I find this question of 'coaching' quite a problem. Despite talks given to the Parent-Teacher Association by Administrative Officials of the Local Authority, and by the Heads of Secondary Grammar and Secondary Modern schools on the aims of the selection, coaching is still carried on quite extensively. Although most difficult to detect there is little reason to doubt that a very large percentage of children receive out-of-school instruction particularly in the last year of the junior stage.

One parent, openly challenged on the question, confessed that the child had received coaching for two years, but he defended the fact by saying that he knew of so many other children who were receiving private tuition that he felt his own child would face the examination with a distinct disadvantage unless he (the child) had similar help.

2) A more recent problem is one directly connected with the number of children in my school proceeding to Secondary Grammar or Technical Education. For many years now about half of the eleven-year-old children are selected for Grammar schools. This means that since the school operates the '3 streams' A, B, and C, (although not called by these names) all the children in the so-called 'A' Stream qualify for admission to Secondary Grammar Schools. I now find that the parents have taken note of this and children allocated to 'A' classes in their first year in the Junior school are often content to take things easy since, 'we are sure to go to the Grammar school — they always do from the 'A' Stream.'

There is, of course, a solution to the above problem — not to stream the children — but this raises equally difficult points and, in my opinion, tends to lower the standard of work of the school. Which is preferable I feel unable to say at the moment. I am quite happy about the results of the examination. In the whole of my experience all the children whom I, personally, would have selected without resort to an examination have been allocated to Secondary Grammar schools; a small percentage have got there by reason of coaching or on an exceptional performance on the day of the examination. Strange to relate a few of the latter appear to have done quite well! In any case they could be classed under the heading of 'late developers' and would probably have been admitted at 13 +.

I am, however, very concerned about the self-esteem of the 50 per cent. or so of my children who are allocated to Secondary Modern schools. Approximately 10 per cent. of these children are sent to boarding or private schools. All of them seem to realize quite a time before the examination what the result will be. Many of these children develop a real sense of inferiority and, no matter what is done for them in school, they continue to give one the impression that they are 'failures'.

Size of Classes: Although in my earlier teaching days classes of sixty and even seventy were looked upon as 'normal' the present number in class (fifty) is still too high for satisfactory education. Forty would be an ideal number. With more modern teaching methods it is almost impossible to instruct large classes, and if standards are to be raised smaller numbers become a first essential. This particularly applies to the teaching of backward children.

Books: The position with regard to books is now much improved. The Local Authority in my own area has been granting for a few years now an extra sum of money, over and above the normal capitation allowance, for the purpose of forming class libraries of general reading together with the purchase of reference books. This has been a considerable help.

National Savings, Meals, Milk: While a very good case can be made for the encouragement

of thrift among children, for the supplying of a mid-day meal and for the issuing of milk, it must be recorded that these items involve much extra work in organization and clerical returns. It is, of course, true that most schools now have secretarial assistance, but quite an amount of work has to be done in the classroom, and must therefore be taken out of actual teaching time.

I am not quite sure whether it is a good thing for children of Junior age to be in the school from 9 a.m. until 4.30 p.m. Here again I write of my own school. I can well imagine the importance of the mid-day meal in schools less fortunately placed.

Staffing: Few people realize how the absence of one member of Staff can disorganize a whole school. It would indeed be a tremendous help if staffing ratios allowed for 'an extra member of staff' who would, under normal conditions, assist in the teaching of backward children and take over the work of an absent teacher when occasion arose. Teachers' absences are certainly a problem, particularly when covering a matter of weeks. With the present position it is almost impossible for the Local Authority to send a Supply Teacher and from November to March a school is indeed most fortunate if it can avoid teachers' absences.

More satisfying aspects of the work

Children: Despite the many difficulties previously stated there are quite a number of satisfying aspects. In my own school much time and thought is given to the fostering of creative activities. In literature, both prose and poetry receive a very liberal amount of time for the writing of plays and for original verse composition. I am, at the moment, collecting examples of work in art where the children have illustrated poems of their own choice. In place of the old formal type of composition we now ask for original stories. It is almost impossible to estimate the pleasure that this type of work gives both to the teacher and to the children. The only help they receive in this work is that they have read to them some hundreds of poems in a year, and are well acquainted with extracts read from well known authors. This,

together with carefully chosen books for the class library, seems to supply all that is necessary for them to embark on creative work, and to see and read their efforts is a source of delight and inspiration.

Parents: Another source of satisfaction is the co-operation of the parents. This is shown in many ways. Sometimes parents write to say how grateful they are for the encouragement given to the children. Quite frequently a parent will send either a donation to School Funds or present a book to the School Library. A recent request for funds to purchase violins for the formation of a School Orchestra brought in an immediate response — £30 with offers of more if required.

All parents are invited to visit school and discuss the education of the children. Most of them take advantage of this and manage to pay one or two visits during the year. Although this takes up a considerable amount of time it is certainly a most satisfying aspect of school work.

Old Scholars: Among the many visitors to school in the course of the year I must make special reference to old scholars. At the end of term I find groups of children in the corridors, with reports in their hands who have come back to their old school to let us know of their progress. These reports vary from those of children in their first year at a new school (Secondary Grammar or Secondary Modern) to those of children in their School Certificate Year. Not all the reports are necessarily good ones — that matters little. It is rather a comforting thought that the children should want to keep in touch with the Junior school.

Satisfactions and Stresses

I took up teaching under the Emergency Training scheme after a period of service in the A.T.S. during the war. Before this I had worked in an office; it had not seemed necessary or desirable to me to train for a career as I regarded marriage as the inevitable and desirable follow-up after leaving Grammar School at 16½ years of age.

The desire to do work 'with people' prompted me to train for teaching when I realized that a return to office work was not what I wanted.

I realized that failing matrimony I must do a job which was worth while and satisfying. Young children interested me most and I took training for the 5—9 years age group. I was tutored by enthusiastic and inspired people. I felt this was going to be satisfying and there was far more in the job than I had imagined.

Now I look back on six years of teaching 3—4 and 5 year-old children I think I can assess what the job means to me and I know a great deal of my own needs are being met by the satisfactions in the work — because of this I feel the need to examine and watch my motives and actions carefully.

After six months away from my class * I find I miss the children very much. The contact with them is stimulating, their confidence in the teacher and their natural affection are very satisfying. It gives me a sense of achievement when I see a child who has difficulties, working through them, by being in the nursery with my help. As opposed to this satisfaction there is the frustration of wanting to move ahead more rapidly than the head of the school is prepared for. Some work with parents I have managed to achieve, the confidence and affection of the mothers again is a satisfaction. The feeling of being able to help them, sharing their problems and advising them, watching the steady progress of a child with them, does give one a sense of purpose and value. The affection thus gained from the mothers also meets a personal need.

The greatest stress is frustration when ideas (such as the gradual admittance of children, instead of wrenching them from mothers for six hours on the first day) are not accepted by the head. So much of one's enthusiasm evaporates in an atmosphere of caution, where any divergence from usual practice is regarded as a bit of a nuisance. I also feel irritated at being unable to make minor decisions without reference to the head. If I worked under a head whom I really respected and felt I was working *with*, these irritations might not be so important. This frustration is especially acute when you are prepared to do any extra work involved, but the head feels it her duty to carry

it through; you then find you have put extra work on her shoulders and, because the idea has passed from your hands, it has lost its original spirit. This happened to me with my parents' meeting. (My attitude towards my headmistress is probably related to my attitude towards my foster mother; she was very dominating and possessive. I resented this and still have great difficulty in overcoming my feelings of hatred towards her.)

Group Loyalty Among Juniors

1. *Type of School*

Single stream school, classes of approximately 33 children, boys and girls departments separate. Building nearly 100 years old, but in good condition owing to recent renovations. Adequate playground, but classrooms rather small. A Church Voluntary (Controlled) School.

2. *Type of Children*

Usually fairly well dressed and mannered. Only about 30 per cent are actually from practising Church of England homes. Drawing mainly from older parts of town and poorer housing area.

3. *Experiences*

I have been extremely happy during my stay at the school. I have been fortunate in having colleagues who have been cheerful, co-operative, and intensely loyal to their school. I have been doubly fortunate in having a kind, patient headmaster, willing to share his wide experience and knowledge.

Under these circumstances and conditions I have pursued the intricacies of a job at once frustrating and infinitely rewarding.

Difficulty — wide spread of mental age: The chief difficulty has been in the considerable difference in mental age found in one or any class. At the moment I have 32 boys in my class; I could quote my groups with honesty as 32 in number! I overcome this by working in as many groups as is practicable, and compatible with an adequate amount of work being produced. I am still experimenting, particularly in arithmetic and English.

Difficulty of oversight of even 32 children: Preparation is a major problem when such a range of ability exists, and at this age (8—10)

* The author was on a university advanced course when she wrote this, and is one of those to whom part of the Report was read. FD.

I find that most boys do not mind being left to get on with something provided they get their share of attention later. Most of them like to be told what to do. I try hard to encourage self-reliance, and have some success, but for the most part many boys think that it is an easy way out and take advantage.

Limited space: With limited classroom space it is difficult to arrange handwork and art lessons, most preparation has to be done by teacher although boys are always willing to help.

In general I find the reading standard quite good, but written and spoken English not so good. The spoken word is my main difficulty. I try to overcome this by choral speaking rather than individual exercises, which are not popular. I find the boys keen on drama, and use this widely.

Geography, History, Social Studies present no real difficulties. Religious knowledge is a great favourite with the boys, they never seem to tire of it. This surprised me, although I must admit that I enjoy teaching it and like to think that my enthusiasm finds its echo in the boys.

One difficulty which I had always been warned of was discipline. I have not found any real difficulty here. I have experimented with many different approaches, and have at the moment settled for a method that seems to work well, and fits in with my own personality. I set out from the very beginning to create a strong loyalty to each other in the class, and to have a kind of 'code of conduct' which operates from me to the boys, the boys to me, and the boys to each other.

With some exceptions my scheme works, and, although the boys are so young, there is an understanding between us, a bond of loyalty. At the end of each school year I always get boys who come and say that they do not want to leave my class; rightly or wrongly this gives me a tremendous feeling.

I do not have to resort to corporal punishment, nor to the threat of it.

Children take too many things for granted: I find that most children take many things for granted; this is perhaps a sign of our times. A school film-strip projector is no longer the magic thing it was when I was a boy, it is just

another thing nowadays. Senses of values are changing and I feel that we must be aware of them, and keep abreast of them.

Great satisfaction in the job: I have found teaching to be the vocation I had wanted it to be. I have found it exacting, but never too much so; if early dreams have not matured then they are by no means shattered. For the future I look ahead and see experiments, ambitions, new ideas, old ideas, and the faces of little children.

All-age Primary

These remarks refer to that curiosity known as the All-age Primary School. The present roll is just below 200 and the staff, including the Headmaster, numbers seven, all of whom are fully employed with a class.

General Remarks 1) I have never for one moment regretted the decision to enter the teaching profession. Ever since childhood, I wished to be a teacher, though it is difficult to say why. So far as I know, there has never been a teacher in the family before; most of the male members have for several generations been self-employed in a variety of ways — shirt manufacturing, building, printers, shopkeepers, among others. 2) Without a shadow of doubt, it is *hard work*. If a teacher is conscientious, this will be true no matter what kind of a school he finds himself in. In an All-age Primary School, where each class has a considerable range both of age and ability, it is even more so. For example, in a streamed school there will be times when a teacher can set written work and then walk round his class, helping and supervising. This gives him at least something of a break. In a school which is too small to be streamed, this is not possible. In a school of this kind, the ability of the individual class teacher to *organize* the work of six or seven different groups is of fundamental importance. 3) Further, in a small school, the non-teaching duties which a teacher has to perform, fall very heavily upon small staffs. For example, in my present school, there is a staff of seven, including the Headmaster. Of these, two women are more or less a law unto themselves in the Infant Department. This leaves five, of whom, three have Junior Classes and two have Seniors,

— three men and two women. In addition to all this, there is nowhere in the yard for the children to shelter in bad weather. Therefore, each member of staff takes one day each week when he or she will be on duty in the Hall if the weather is bad. 4) The difficulties of teaching in poor buildings are too well known to need writing about.

The Teacher's Reward: 1) Without doubt, the greatest satisfaction which a teacher can ever achieve, even in a lifetime's service, is the confidence of children and their parents. It would be difficult to exaggerate the satisfaction which I have obtained from these confidences. They can be revealed in a number of ways, a few of which I can enumerate from my own short experience:— a) the willingness of children to help a teacher in any way in which they possibly can, for example, by staying in at playtime or home time to clear out cupboards, sort out papers, post letters, or deliver messages on the way home. b) the eagerness of children to bring things to school to shew to the teacher, things which have a bearing on recent lessons. For example, pictures of places we have spoken about in recent Geography lessons, or stories in their own books which re-tell Bible stories which we have just covered in Scripture; c) the enthusiasm with which the announcement of a certain topic or project is received; d) the little confidences which young children like to share with their teachers; e) the obvious happiness of a child who realizes that he has just learned something for the first time which will be of obvious use to him later in life. This is particularly true of younger children in relation to the basic Arithmetical and Reading processes; f) the satisfaction that a teacher can feel at the end of the school year when he compares the class he received in September with the class he will pass on in July; g) the sense of success which a teacher justly feels and shares with a child who finally grasps something which has escaped him for some time. A specific instance has given me great satisfaction: when I went to my present school there was a boy who was a non-reader in a class in which all but him could read. Before the end of the school year, the light had dawned, and now he is an average reader, and

a truly happier and better behaved boy. Apart from the obvious satisfaction which the progress of the boy gave me, I was very happy to receive a letter from the boy's parents thanking me for my 'Perseverance and devotion'.

2) The confidence of parents can take a number of forms: a) letters such as the above which come all too rarely; b) short conversations with parents during which they ask for progress reports and speak of the way their children re-tell lessons or demonstrate new skills at home; c) the confidence which lies behind the remark, 'If he's naughty, smack him — hard.'

It will follow from the above, that the greatest disappointment which a teacher can experience will be that derived from the converse of the above — the unwillingness of children to be helped, the complaints of parents, and so on. These are comparatively rare, though apparently not so rare as they used to be. Happily, they have left me alone. In two years, I have had only one parent who came in an unpleasant mood, and this one departed only partly soothed. The last time I heard of him, he had just been sentenced for assault. For the rest, I cannot recall any other real disappointments.

Grumbles on Behalf of Juniors

Not enough money or facilities: Money is required to quicken up realization of teachers' ideas, e.g. enterprising teacher wants facilities to teach clay modelling to juniors; required: boards, clay, space, bins, colours, kiln, wheel (Goodwill on head's part still cannot get these necessarily) — idea languishes

or Music teacher wants instruments, stands, facilities for practices (away from class rooms) — for school orchestra *or* percussion band etc. — lapse of years before orchestra gets under way

or Project teaching — to be a reality — needs separate 'project' room — necessity of keeping much material together yet not intruding on other teaching materials

or Research work, needs library, space, tables, telephones(!!) for children's use

or 'club room for one's clubs' — stamp, puppet, chess and the like for children to foregather in community.

There should be *no* eating in school hall. Too much stale smell of food. P.E. could perhaps go on at other times in this hall. Access to be by covered way. *All* playgrounds should have a part *covered*. Buildings still require to be light — modern ones very good, too many old.

This is the most important impression, I think, *that the greatest want is money intelligently applied*. I know there would be waste (there is over-spending of any Public Money) but the intelligent, resourceful, vital teachers would thank the authorities — there would open up fresh vistas of rare teaching and it would not become the safe backwater for second-class brains that is its menace to-day. More money coming into the profession (not even necessarily into the teachers' pockets!) would attract better brains. I am sure many good intelligences baulk at the idea (even though exaggerated) of teaching because they visualize a cramped intellectual existence, a situation also brought about by the sight of teachers with long holidays yet unable to travel; with short hours yet having to take evening classes to supplement incomes; living, in effect, on a remembered experience or two instead of continuing their education as they teach and passing it on. Good brains won't want this.

After (say) five years a change is needed: this is important. I mean, for example, a change of scene, a year's exchange, a different school, — *or* a change of work to social welfare work, mental homes, backward children, research at university (brought on by a visit to Cambridge a week ago!); *or* a course, — archaeology, pottery, art, music. Chiefly something *personal* and *creative* as above. I would make this change compulsory!

In the classroom: Too much teaching without knowing why. Curriculum not enough discussed and *believed in*. Not enough link between day-to-day work and why that work is necessary, how it fits in. There should be more effort at Training College level to *relate* syllabus with day-to-day work — intelligent 'method' lecturing required! We need a three-year course, of course, and in the third year, longer periods of school practice in order to 'weed out' lazy teachers who, once in, cannot easily be given the sack. More co-ordination on these

lines would cut out much dead-wood that children patiently endure! Subject masters too involved in their own teaching — not enough time to supervise the teaching of their subject in the school. Syllabuses tend to be prepared for Inspectors.

At the moment — partly because of the above situation — there is *not enough* experiment going on in teaching, too much lazy teaching, and not enough clear-headed teaching, that is knowing *what* one is after in the long run. It would be much more healthy to have an H.M.I.'s impact *more in the classroom* (H.M.I.'s being on the right road educationally speaking). There are too many loop-holes at present for the second rate teacher to avoid tackling real imaginative teaching, but he is probably not capable of it anyway.

Teaching means creating an atmosphere, of a subject, of ease, of happiness, of endeavour. Therefore it is exhausting. One needs the holidays to relax — teaching takes *all* my energies (and I mean *all*). I worked for six years at an office job so I know what the difference is.

Too idealistic *all* the time. I do not mean to soften down what I have just said, but I do sometimes wonder whether, being too idealistic over our work, we get warped and develop unsatisfactorily as layers-down of the law, and cocks on small dunghills, and boys among men and men among boys. I think this a tendency among some schoolmasters.

Balancing Satisfactions and Dissatisfactions

Since I began teaching nearly five years ago I have taught in the same Junior Mixed school and have found it a very tiring, underpaid, yet interesting occupation. The difficulties and dissatisfactions that I have met are as follows:

Classes are too large, which means that each child receives less individual attention than he needs; teacher-pupil relations are not as good as they should be; more time to be spent on discipline than is reasonable, and the standard of work inevitably lowered; shortage of books, allied to large classes, lack of space and furniture for the

display of children's work; some parents do not look after their children properly at home, sending them to school unwashed, without handkerchiefs and so on; many parents' jobs have to be done in school especially elementary manners; some parents are completely ignorant of what goes on in school, and therefore very unappreciative of a teacher's efforts; teaching, if it is done properly, is very tiring; school does not finish at 4 p.m., often it is with you till bedtime. This is made worse by the popular 'overpaid, underworked' cry.

The advantages and satisfactions, of course, can vary greatly with different children:

The knowledge that your class like you and respect you is very satisfying, especially when you are regarded as a respected friend; teaching offers variety and though it can become hectic, it is never boring; children's enthusiasm for interesting work, such as making their own books etc., — their capacity for learning is breath-taking; a very good piece of work produced by a certain group; special achievements in sublimating the anti-social impulses of difficult children; the odd occasion when a parent expresses appreciation of what you have done for her child.

Teaching is a profession which sometimes makes you want to breathe fire; a profession which makes you turn the house upside-down in search of a scrap of information which you just cannot wait to find.

The Joy of Seeing Children

I have been asked to write about the joys and troubles of being a teacher. Perhaps only a somewhat biased viewpoint will be got from those of us who are at present enjoying a nine months' break. Sitting back in my armchair with books all around me¹, the first aspects of my work that I recall are the pleasanter ones.

I think of the joy of seeing children under my guidance create — models in clay: paintings of houses, buses, people: puppets and a puppet play: knitted socks, sewn blouses, and purses

* Author doing a university advanced course when writing this. She is one of those to whom part of the Report was read. ED.

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of leather. I think of the enjoyment children get from stories, whether of *Odysseus* or the *Little Red Engine* — or of two children on a seesaw singing some song that we have learned, of the little boy who was slow in talking, getting up to sing to us: of the nervous clinging child gradually acquiring more self-confidence: and of two boys at a woodwork bench curbing a quarrel because 'workmen don't do this'. To sum up, it is a great joy and encouragement to see signs that children are growing and developing as a result of one's own work and guidance. (Is this desire to share one's knowledge and wisdom with others merely a desire for power or for maternity? It is surely much more.)

There are also the material pleasures of the job, for example, the monthly cheque, the school holidays, and the social pleasures of the staff room discussion or occasional outing.

Let us now consider the less pleasant aspects of teaching. Possibly these prey more and more the nearer one approaches forty years of service. I think of the older teacher who regularly goes to bed at 8.30 p.m. because the job is so exhausting. I know that I find that a trip to the Old Vic on a Friday evening after a week at school is more than I am physically or intellectually capable of. One of the main drawbacks of teaching in this civilization is that it is exhausting.

There are many material disadvantages under which many of us work which make the job more trying than it would otherwise be. For example there are the old cramped buildings where water for washing has to be carried the length of the school, and of course the large classes — even a class of thirty Nursery children in a small room is too many.

Discouraging aspects of the work itself are many, but in some ways petty, and I wonder whether we would notice them as much if physical conditions were better. I am thinking of the noise there is even in the best regulated classroom, of fractious and obstinate children, of the child who forgets overnight what he has been taught or of the teacher in the next class who appears to undo all the good work that one has put in on a child!

The question of discipline needs a paragraph

on its own. It is the problem that looms largest in the eyes of most young students, and one that worries many teachers of children of all ages, but particularly of adolescents. Some of my most unhappy moments were in dealing with fifteen-year-old girls. I think there may be an underlying fear in most of us that our class may suddenly get up and revolt against us — though fortunately they don't as a rule.

Sitting back in my armchair, these are the thoughts uppermost in my mind when I consider my work as a teacher.

Lack of Time and Purpose

In the Junior school there is always so much to do and so little time to accomplish anything satisfactorily, little or no apparent reward for hours and weeks of striving. But always I was spurred on by a sense of impending achievement, sometimes with painful anticipation, sometimes with pleasurable excitement. Probably this was the desire, deep down, for self-expression such as I experience when I stand before a fresh canvas with my palette newly charged, confident that this particular effort will prove to be the one completely satisfying experience.

My work with juniors seemed to be always under pressure, most of my teaching was with sevens to eights, the 'A' stream. I had to get them settled to the routine of the junior school, to combine the work habits and the discipline of the junior school with the supposed freedom of the infant school and to make this transition period smooth and interesting to the children. Even at this early stage the bogey of the common entrance exam haunted the corridors if not the actual classroom of the school. Places in grammar schools in this area are not proportionate to the population so I had to cope with and reassure anxious parents who wanted to 'help' me by giving a little home coaching to their children.

By half-term we were more or less settled down and I was glad of a breathing space to think of the Christmas term's work and play — to plan the decorations scheme 'Shall it be a Crib or a snowy frieze with reindeers, or a huge bon-bon surrounded by lesser bon-bons?' Comparing notes on such issues as this with my

family round the tea table has always been fun and often quite profitable in ideas to me. I never admit it to them, but having my own children's views on school affairs is always of great interest to me and quite occasionally colours the pattern of my work in school.

Always in my thoughts was the feeling that in the junior school we were attempting to supply an education so portioned out and spread over that the children concerned were prepared for everything in general and nothing in particular excepting this one all-important event — the selection examination. We, as junior teachers, must never waste time encouraging or stimulating the child's unbounded curiosity for anything other than such things as he would be expected to know to secure a place in a grammar school.

After three and a half years of junior work I realized that I was not really as satisfied with the job as I had been in my first year — although most difficulties were those that I put down to my lack of experience and to my very scant knowledge of the organization of our educational system.

When a post for art and craft mistress was available in a secondary school nearby I applied for it because I thought that I would have more scope in the subjects in which I have most interest: also I always remember a statement attributed to Lord Kelvin which I heard many years ago at art school, 'Higher education has two purposes; first, to enable the student to earn a livelihood, and second to make life worth living.'

A Note on Deprived Infants

I have worked in two schools of similar nature in the poorer areas of London. I do not think there is an acute shortage of money but rather a mismanagement of the income in some cases.

Frustrations of teaching: a) Bad Speech — in the entrance class that I have at the moment I have six children whom I can hardly understand and there is no physical defect to account for the bad speech. All through the school this occurs. It makes things very difficult for the children when it comes to expressing themselves in writing. They write as they speak. b) Maladjustment — we have a child in the school at

the moment who is awaiting a vacancy at the Maudsley Hospital School. They say he is badly maladjusted. Not only does he upset his own class, but the whole school. The teacher cannot do justice to her children for watching to see what this boy is up to. On playground duty you have to keep a constant watch on him to see that he is not strangling someone. How can you teach the rest of the class with a boy like this about? c) Lack of discipline — the children find it difficult to learn to obey and when they come to school the first thing they have to be taught is obedience. d) Large classes — it is impossible to help each child individually and let them progress at their own pace with forty-four infants in the class.

This list makes it look as though teaching is not worth while; but when you can gain the confidence of the child, make him or her feel secure, you get great satisfaction in seeing an all-round development.

Things Criticized in A Staff-Room

Our school is a Junior School, built just before the last war. It looks attractive though not a soundly constructed building. It caters for the needs of children on an estate built by the local authority to rehouse those families affected by the slum-clearance schemes of the nineteen-thirties. The children are, for the most part, typical of those in the more congested parts of the city, which is heavily industrialized, situated in the heart of the woollen trade. Here and there amongst this type of child we have isolated examples of children from more fortunate environments.

So much will undoubtedly be said to you about the numbers of children we teach that it will be superfluous for me to stress the subject here. I will only say that we have over forty children in the 'straight' classes (sometimes fifty) and over thirty children in the 'backward' groups.

Meals: I respectfully suggest that the school dining centre will never fully achieve what was envisaged for it until all meals are cooked on the premises and not sent out from a central depot in containers.

Many children stay to school meals who could be fed at home. Many of the children

who would obviously benefit from school meals do not stay to them. Social training during school meal times is extremely difficult where large numbers stay to dinner in a confined space.

Basic Subjects: There can be no denying the fact that the older members of the teaching profession are of the opinion that the basic subjects are not as well taught as in the past. They blame the more informal methods employed in the Infant Schools for an apparent lack of application to the basic subjects in the vital Junior School period. Many acknowledge the fact that these same children appear to be more resourceful and better adjusted individuals than their predecessors however; others cannot reconcile themselves to the position.

There is this element of doubt about modern methods which must be cleared up in the minds of the profession, one way or another.

Entrance Examinations: The very burning topic of conversation in the Junior School staff-room is the qualifying test for entry to the senior schools. The value of intelligence tests is always in dispute. Broadly speaking however,

all agree that it is 'the border-line' child who suffers the most. My own Authority has a particularly sound scheme involving parent's choice, teachers' ratings and intelligence test results.

Corporal Punishment: Boys need and understand reasonable and unharmed corporal punishment.

Psychology: Perhaps the greatest impact upon the school scene in recent years has been made by the psychologist. It is true that present day teachers are not fully adjusted to this situation. It is not difficult to find the reason why. A teacher's training course, at the most occupying three years, cannot completely cover the huge field of child psychology. Moreover, it is in itself a dynamic subject, requiring constant up-to-date reading and revision of subjective opinions. Teachers are apt to snatch at the end-products of psychological research and employ methods in practice of whose value they themselves are not convinced. Teachers working without conviction are a menace to the profession.

It is felt also that whereas the dictum 'consider the individual child' is an admirable one, few training college lecturers consider the needs of the individual teacher when the question of method is discussed. Personality types can rarely be altered, not even by an intensive course in child psychology, and most modern methods make great demands upon the personality of the teacher. This question involves the whole business of teacher training and teacher selection; but most teachers feel that it is unfair to have imposed upon them methods with which they cannot identify themselves.

Conclusion: It may appear that I have concentrated upon the dissatisfactions rather than the reverse, and for this I apologise. I have tried merely to reflect in these notes some of

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A series of 12 pre-readers whose aim it is to provide pictures that children will enjoy looking at and talking about, and script that they may attempt to read. Each book tells a simple everyday story about a boy and girl and their pets, using incidents and vocabulary that are within the young child's experience.

Although primarily intended as pre-readers, the books are also suitable for the Book Corner and as supplementary readers for children who are beginning to read.

the discussion which takes place round my staff-room table and amongst the teachers I meet in the course of my social life. I feel that any survey or enquiry you may undertake will benefit by taking into account these aspects of our work.

Broadcast Lessons Challenge Teachers

A challenge is going out to the teachers of to-day. For centuries teachers have taught their pupils how to analyse sentences, work out mathematical problems and so on, but what we have failed and are still failing to do is *to teach our children to live*. Since we are teaching children we must know the common heart of the children who pass through our schools. If there are great differences between children, there are greater likenesses. Above all academic knowledge, we must know the work and conditions, the pastimes and pleasures, the ideals and dreams, the temptations and the tangled motives of the children we teach.

It is imperative that we be as interested in the children themselves as in subjects and ideas. The secret of men like Walter Scott and Charles Dickens lay in the fact that they had the 'key of the street'. They knew the ordinary man and woman of the city street and hillside. Above all they knew the clutch of habit, the creaky working of the human will, and the glorious response of a man's soul. This gave them a mingled gentleness and severity, akin to that of God.

Children of 1955 differ tremendously from children of 1905. The children of to-day have been educated into unconscious critics by means of radio and television broadcasts. I believe this is a good thing, for a teacher may be wrong in word and deed, that is in what he says about the subject he is teaching and the means and attitude by which he teaches it. But, the children of to-day, in their role of unconscious critics, may forget the difficulty of the modern teacher, who may be teaching twelve different subjects, five hours a day, five days a week, as opposed to the radio and television lecturer's half-hour lesson a week.

Nevertheless, if we are to hold the interest of the children of this difficult modern age we

must study our methods in connexion with our material. Moreover, it is not enough to know how to treat our subject, if we do not know how to treat our children. Outstanding lecturers and teachers know how and when to appeal, how to use legitimate emotion, how to build up an argument, how to illustrate obscure points, how to plan the architecture of their material, how to be restrained, how even to 'rest' their students and pupils in the progress of their argument. They are masters of themselves as well as of their subjects, but I cannot say this of the majority of lecturers and teachers. I feel that a lot of teachers say something about the subjects they teach because, with the round of the day or week, the time for saying it has come.

Further observations: 1) Inferior materials are given to the backward classes, but the 'A' streams get the best. 2) Posts of Special Responsibility are a waste of good money. This money should be spent on the children, not on the teachers. 3) I think the present education system is at fault because it tends to encourage the teacher to get as much as he can into the children instead of as much as he can out of them. 4) There can be a lot of childishness in the teaching profession. Certain teachers object to anybody else copying their ideas, so I propose that 'suggestion boxes' should be erected in every school with awards of from £1 to £50 for every suggestion accepted. A 'Suggestion Panel' (unpaid) should be set up in each county and all the suggestions worthy of note and awards should be circulated in all the schools.

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Towards a New Morality (R)
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Life in Time and Eternity (R)
- Dec. 13 Art and Everyman
The Raw Materials of Social Psychology (R)

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NEWS AND NOTES

English Section

The E.N.E.F.'s Summer Conference was accommodated at Newton Park College, near the city of Bath. For the whole week warm days succeeded each other, the sun drenching the ancient beeches and the green hillsides enfolding the lake in the grounds of the College. For this beauty and peace we were thankful, as we were to the college which generously and courteously met our every need.

There were sixty-nine conference members; and almost every one joined both a discussion group and a creative art group. There were six of the former and four of the latter and each group spent alternate mornings and afternoons together. Under the leadership of James Henderson, James Hemming, P. W. Martin and Wyatt Rawson four groups chose *Depth Psychology and the Teacher* as their main topic, while two groups under the leadership of Cora Tenen and Mrs. M. Muir had chosen respectively *Relationship between Teaching and Learning*, and *Mental Health in School*. The four activity groups were arranged as follows: — *Painting* with Jeannie Cannon; *Clay modelling and Dyeing* with K. Crofton; *Movement* with Eva Faithfull; and *Poetry* with Marjorie Hourd.

Members were delighted and astonished not simply with their own 'creations' but with everyone else's. Perhaps the quality of our fellowship and our readiness to relax in our serene environment made it easy for the creative spirit to work. It should not be assumed, however, that these experiences involved no inner struggles and hard work. Unexpected revelations formed growing points in the discussion groups. It was not a superficial curiosity which had gathered so many people together with the intent of understanding and exploring themselves. The Utrecht Conference had revealed that many members had been challenged by the January 1956 Number of *The New Era* in which the contributions to education of the work of Freud, Adler and Jung were explored. Then in his article on *Depth Psychology and the Teacher* (*New Era*,

March 1957) P. W. Martin pointed out that the last half-century had seen dynamic discoveries of the inner world of man. While these had so far been primarily used for the treatment of mental sickness, they did in fact open up a field of insight for personal growth and creative living which had particular relevance for the teacher as for all who were concerned with helping to solve the malaise of the modern world. These doorways men could open to discover the gold that had already been struck by the teachers, prophets, seers, poets, painters, sculptors and musicians throughout the history of man.

How far in our fellowship and discussions and creative experiences we struck this gold only individual members could relate. It was evident, however, that members of all the discussion groups including those concerned with *Teaching and Learning* and *Mental Health in School*, found themselves involved in self-discovery. Many will agree that the outset was not easy, and as we discussed more deeply we began to see some of the sources of our problems in human relationships. The group which approached its theme through *Learning and Teaching* found that although the teacher's first approach was through the security of the subject he discovered as he matured that, important as content is, the crux of the matter lay in teacher-child relationships, but the greater step on the way to maturity was made when he realized that the understanding of the relationship depended on self-knowledge. Another group found itself face to face with unconscious contents during a discussion on sex-relationships; another group found one way to self-discovery through examining tensions within the group itself.

As the week drew to its close, some groups were concerned with questions about the validity of human values and the meaning and communicability of religious experience. This certainly happened in my group, and in our final evaluating plenary session, and in a subsequent meeting of discussion group leaders, it was evident that these deep issues had been widely explored. Most members had felt that

the conference was at least three days too short. When one member said at the final general session that we were challenged to a re-interpretation of religion in education, she crystallized the thoughts of many. We did become aware that insights into depth psychology were in fact also the insights which gave conviction to human values and to religion. While these insights revealed our irrationalities, our 'shadows', our 'personas' and their projections, they also revealed the Kingdom of God within; described as the 'deep centre' it has been symbolized throughout religious literature as the Rock; the Seed; the Light; the Strait Gate. So to-day, as throughout history, man can find the way to 'wholeness' and to creative action in the world through recognizing the pitfalls and limitations of the ego-centred life. However fitful this awareness is, it has its immediate impact in the nature of fellowship, for what we can tolerate in ourselves we can tolerate in others; and we begin to see again how simple and how complex are the foundations of peace between men, and indeed to be saved from self-righteousness and condemnation is perhaps the beginning of spiritual growth and of wisdom.

We also, I believe, became aware that as we find our way to creative expression in music, dance, poetry, painting and craft, we are discovering and nurturing our spiritual being, though members of the conference would have felt too humble and tentative to evaluate their experiences in this way.

The art groups and the discussion groups seemed to complement one another, and this opens up a fascinating field to be further explored in future conferences. Many members felt that on a future occasion it would be better not to start two new groups on the same day, but rather to come to terms with one at a time. We also felt the need for extending the length of the conference and leaving more time free. In as far as full participation of individual members is achieved, the public address or lecture may prove to be an anachronism, so further thinking is required on the nature of plenary sessions, to allow for better communication between the groups.

We have come to see that the teacher's role

as counsellor is of the very essence of the education process, and we intend to consider during an Easter week-end how depth psychology can help teachers to do their counselling. We are also hoping that the next Summer Conference will concern itself with the search for values. This is, I think, what Jim Annand means by the new dynamic of the E.N.E.F.

Catherine Fletcher, Conference Chairman

Scottish Section

At a week-end conference at St. Andrews, Mr. Macintyre, M.A., Rector of Kilmarnock Academy, opened with a brilliant talk on 'What do we expect from the Primary School?' Mr. Macintyre, speaking from his long experience of secondary school work, said that the main requirement of the Primary School was: that the child should remain educable at the end of his primary education; that he should reach the secondary school with an interest in the world around him and his questioning spirit still alive. Whatever he learned at the primary school with regard to the three R's he should have learned thoroughly. The other speakers at this session were Mr. A. T. Smith, Headmaster of Dennistown Junior Secondary School and Mrs. M. K. Faulkner, Dundee, a parent.

On Saturday morning the conference listened to three excellent papers by Miss Connell, an infant mistress for Kirkcaldy, Miss Dorothy Brown of Moray House, Edinburgh, and Mr. Steele, a Headmaster from Kilmarnock. Miss Brown spoke of the difficulties generally encountered by children passing from Primary II, the brightest class in the Infant School, to Primary III. Here, in her opinion, much of the good work done in the infant room was lost by teachers who accepted the children, not as individuals but as a class who had reached a certain stage and were all about to carry on to the next stage. The reading books they were given were all of Primary III stage and the number work done was that of the average child of seven-years-old. No account was taken of the factors, mental and environmental, which had caused the infant teacher to divide her children into groups and to allow each group to work at its own pace. From then on the thirty or forty children were required to march

forward at the same pace, with of course disastrous consequences to the children at opposite ends of the intellectual scale. Miss Brown had had the opportunity of taking one class from their entry into the school as infants until the time came for them to go into the Secondary School and she spoke of the solid benefits which accrued from a continuance of the same methods and approach to the children throughout their primary education. There was a happy yet industrious air about the classroom and a complete lack of tension. Mr. Steel delivered an extremely witty discourse on his experiences as a headmaster who had tried to induce his whole staff from infant teachers onwards to adopt group methods and had, after five years, succeeded in his aim.

The evening was devoted to discussion of the points raised by the six speakers. This session was the least successful, as was to be expected. No one has yet made a successful discussion group of some eighty individuals. On Sunday morning we were split into a number of groups who each appointed a chairman — discussion ranged far and wide over the Primary School. Directors of Education, Inspectors of Schools and Headmasters all received their share of criticism and a good time was had by all.

On Sunday afternoon the groups reported to the full conference and Mr. Macdonald H.M.I. gave a masterly summing up of the whole conference. It was a very lively and interesting weekend spent in congenial company and in the all pervading charm of St. Andrews. I am sure that these conferences are serving a very useful purpose and all of us hope they will indeed become annual events.

William Christie, International Secretary

Swiss Section

Switzerland comprises twenty-five cantons or demi-cantons. Each is autonomous from the point of view of education. This is puzzling for foreigners, for these cantons differ very greatly from one another. The smaller Catholic ones have school laws which have not been changed for the last fifty years. The large Catholic canton of Valais, all made up of mountains except for its central valley, sends its future teachers into some of the villages before giving

them their certificates, and the health services circulate from village to village with doctors and psychologists to help to bring up the children well.

This is why the Swiss Section of the N.E.F. restricts itself to a committee of three in order to make contact with people from abroad and in order to establish a link between the groups of teachers who are trying new ways associated with the N.E.F. These three are the Director of the Training College at Soleure, the Director of Studies at the Training Colleges Neuchâtel, and a teacher in a kindergarten at Zurich. There are, at inter-cantonal levels, work groups some of which have their own magazine, — for example the *Guilde de Travail* (based on Freinet's techniques); C. E. M. E. A. Group (Training Centres in educational Activity methods); some very lively parent-teacher associations in Neuchâtel, Porrentruy, Soleure and Geneva. One should also include the Rudolph Steiner schools, six of which are for ordinary children and a dozen for children with character difficulties or abnormalities.

All the same there are a great number of teachers working in a new spirit who are not attached to any of these groups. Their magazines: *Educateur* (Montreux) and *Ecole bernoise*, along with magazines from German-speaking Switzerland, suffice for their needs in their good work.

In Geneva a new school programme has been put into operation this year which introduces definite innovations into primary school teaching. In the canton of Vaud it has been decided to introduce co-education at all levels of primary and secondary education. This is to be done by stages, year by year, in each school. The Pestalozzi children's Village at Trogen and the Home Chez Nous near Lausanne are members of F.I.C.E. with which Elisabeth Rotten was closely associated at the beginning.

The examination system for army recruits, inaugurated in about 1931 by Inspector Burky of Berne thanks partly to conversations with a group of six young people, is being extended increasingly to the cantonal schools in various parts.

Let us add that one periodical *Coopération*, which is read in the whole of French-speaking

Switzerland, with a circulation of about 140,000, publishes monthly a note on educational matters entirely in the sense of the new education.

From all this it will be seen that Swiss teachers are not asleep. They are constantly in quest of progress in spite of the opposition of many oldfashioned parents and of the demands that society quite properly makes on them, for adolescents must be prepared for the modern techniques of industry which become increasingly complex.

Adolphe Ferrière, International Correspondent

Victoria Section

These winter months, Victoria N.E.F. has been busy preparing for its part of the International Conference on *Education in the Atomic Age*, which has now taken place in Melbourne between the 5th and 11th August. These preparations included the organizing of several film and play discussion evenings in widely diverse suburbs of Melbourne. The purpose was to contact and interest many more parents than we normally reach, and to inform them of and invite participation in first, this 1957 Conference, and second N.E.F. activities in general.

Plays seemed to provoke more interest than films, and with the help of several local drama groups, three of Nora Stirling's plays in the series *Scattered Showers* were presented to each group, (most of these were parent groups) followed by discussion and some reference to the N.E.F. and the Conference. Much latent interest was thus aroused and we intend to follow up contact made by providing wanted activities for parents who indicated this desire on questionnaires distributed in the course of these evenings.

The Conference lectures themselves were, however, very poorly attended, and the Committee is now planning a General Meeting at which, after a short symposium of comments about the conference by four interested but objective people, we hope to invite lively and frank discussion about possible reasons for the poor response of the public. From this expression of ideas from the general membership, we should get an indication of desirable lines of action and types of activity for the coming months.

Our *Geelong Branch* is flourishing; Mrs. Sherrard attended its Annual Meeting and was singularly impressed by the number of varying bodies represented in this group. The panel of overseas conference speakers spent one day in Geelong during conference time, and lectures were well received and attended. Speakers also spent a day at Wangaratta, a country centre, where they were enthusiastically received.

The general atmosphere in the Victoria Section at the moment is of expectancy and resolve; expectancy of change and greater definition of objectives; resolve to plan and implement these as skilfully as possible.

We regret to announce the death of Mr. Vroland, who acted as International Correspondent for the Victoria Section of the N.E.F. for many years, serving as President, Secretary and Committee member during that period. As well as his interest in the N.E.F. he was well known for his unremitting efforts to secure suitable reforms in the interests of the Aboriginal people of Australia; these activities were in co-operation with his wife, Mrs. Anna Vroland, who is an expert and tireless worker in this field.

Thelma Wynn, Honorary Secretary

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Principal:

MISS E. M. SNODGRASS, M.A. (Oxon.)

The Poet's Way of Knowledge:
C. Day Lewis (Cambridge University Press 5/-)

The main thesis of this little book, the text of the Henry Sidgwick Memorial Lecture in 1956, is to use the writer's words, that poetry is a way of gaining and imparting knowledge; that it is the son of the same father as science, and that in their separate fields they are working towards compatible ends; that there are remarkable affinities between their methods, particularly at one crucial stage of their investigations.

Mr. Day Lewis describes the art for art's sake, cult of the 1890's as a revolt against the arrogant and complacent assumption of the scientists who thought they held the key not only to facts about the universe but also to our idea of harmony and beauty. He admits that scientists do not hold this view now, but nevertheless he argues vehemently against it.

This is a book both engaging and exasperating: engaging for example when in the course of the argument the writer introduces many fascinating points for debate, many significant and suggestive quotations, and a delightful vignette in which Mr. Wordsworth is imagined on tour in the Western Highlands with a young anthropologist called Jones, listening to the song of a girl in a field, wielding a sickle. One poetizes about her song and the other tape records it, and then the poetic and scientific attitudes are unravelled through these type-reactions to 'the solitary reaper'.

Exasperating — because at the end we have not been told anything that we did not already know. That poetry discovers uniqueness, science, generality is a distinction as old at least as Aristotle. Moreover in the course of this entertaining account far too many questions are begged, including the one as to whether Jones' methods are in fact scientific. Again, he makes a plea for the word knowledge to be extended to include an understanding of states of mind which is really not anything which needs to be argued very far in a post-Freudian age.

After this, the argument is more cogent; in a sense, more up-to-date, especially when he begins to discuss the impossibility to-day of equating knowledge with predictability not only in poetry but also in Science. As scientists have moved towards the study of the micro-event, so he

Reviews

suggests, they have come nearer to the poets. These alignments of course need careful justification in facts; for in bringing scientific and poetic method together it would be both unscientific and unpoetic not to see clearly how different their similarities are. But when Day Lewis writes: 'Both the scientist and the poet are concerned to diminish as far as possible the area of uncertainty', he is surely on very firm ground and has produced the subject for a whole lecture at least.

Then he comes to the core of the subject, — in fact to 'the remarkable affinities at one crucial stage of investigation', which was mentioned earlier. He quotes Professor G. Z. Young: 'It is by search for means and communication that we sharpen our powers of observation.' A careful account follows of the changing quality of poetic growth — 'How can I tell what I mean till I see what I say?' He declares this to be true of the mathematical approach: 'Until the problem has gone a long way to being solved, I do not know what it is!' These facts about the *process* of discovery need stressing in as many contexts as possible, for research is still bound in many quarters to time limits, and prejudged by the restricted methods employed.

There are many good things in this lecture, which should be read as a summary of what most people likely to be interested in the topic already know, as well as the new suggestive ideas thrown out.

The most exciting of these for me is the idea of the interface, the place where 'Man meets and shapes nature' and is himself shaped by nature. The quotation is from Professor Whalley, so is 'To be involved at the interface is to be real.' The purpose of the poet, says Day Lewis, is to reveal what it is like at the interface.

I doubt whether the author makes enough of the wisdom dug up in his quotations. Yet this is a stimulating essay, well worth reading and possessing as a kind of land-mark in the Science versus Poetry Discussions which have been carried on for so many centuries.

Marjorie L. Hourd

Finding Fossil Man. Robin Place. (Rockliff, 21/-).

One thinks of the concepts inherent in Evolutionary theory and Physical Anthropology as adult,

resting as they do upon an *amount* of knowledge of different sorts for which childhood is simply not long enough. Robin Place has had much experience of teaching unusual subjects to the young, and of what they can take when put to it. So she sails out cheerfully over rather deep waters with a fairly young crew.

The endpapers shew the Procession of Life in pictures from the Gristly Fishes to *Homo Sapiens*, and the first chapter is devoted to the common relationship of all living things and its scientific tabulation. To the unscientific reader like myself, the whole thing shakes down suddenly and comes clear like the pattern of a kaleidoscope at the turn of the wrist.

Later on, very clear explanations and diagrams shew the parts of the human body which have developed through the aeons from fish, amphibia, reptilian and mammalian ancestors, and the way in which these ancestors themselves developed: how *Osteolepis* grew bones in his fins as the pool he was in dried up, so that he was able to walk ashore; and his amphibian descendants grew fingers, and the two great bony girdles, and the ear... 'It is as though parts of their bodies took on new jobs to allow for all the sights and sounds of land life.'

The author is an archeologist and she soon expands, having reached the Primates, into the stories of the Near-Men, the First Men, the Neanderthals, and *Homo Sapiens*; the stories of the finding of *Proconsul* and *Australopithicinae*, the fires and cannibal feasts of *Pithecanthropus*, and the graves of Neanderthal Man. On the subject of *Homo Sapiens* I must respectfully pause and complain of the illustration, which shows a prehistoric artist standing on the shoulders of a colleague, drawing one of those great big bulls. No artist able to draw as well as that would risk such a stance. I just do not believe it.

The story of Piltdown Man is given in detail, and is not so great a deviation as might appear at first sight; for this turnip-headed ghost was laid by means of almost every test known to archeology and the museum laboratory, and these are described; while implicit in the whole story is the value of honest doubt, and the expectation of scientific integrity.

The last chapter, and especially the last page, cause the reader to consider the number of Fundamentalists still in existence, and to wonder

whether it is really necessary to re-introduce, as it were, the Almighty as First Cause when nothing has been said to suggest that Science alone gave us Being. But no doubt the child, reading alone, should be preserved from any possible worry over this problem.

And for the child reading alone, or the W.E.A. student or the teacher needing a quick review of the subject, or the class listening to 'How Things Began' or even a parent with a child's questions in mind, this book with its rather unusual subject matter will be a boon. If some of the comparisons and illustrations seem elementary, we must take it that the author's experience, as Museum teacher, of tackling abstruse subjects with students of any age, have shewn her the most effective methods of presentation, of which this book, written for all ages, must of necessity be a synthesis.

John Waterman

The Silver Pathway, M. L. F. Law. 25 - : Filmstrip colour 42 frames (*Educational Productions Ltd., East Ardsley, Wakefield, Yorks.*)

The filmstrip under review is one of a series of three strips which are offered as an alternative to the Conversation or Composition Lessons which are usually based on a picture or series of pictures. Part 3 or Section A is intended for children of 9-10 years of age. After showing this strip to a variety of classes of this age-range the following points emerge:- the colours are attractive and the drawing clear. The dramatic presentation is undoubtedly stimulating whilst the need for close observation provides a wholesome discipline, and, if need be, corrective. The arrangement of the frames encourages consecutive thinking and this is borne out by some of the results.

Not all the sequences were, however, of equal value. Two, in particular, *Nobody at Home* and *The Avalanche* seemed to call for considerable coaching from the teacher, which meant, in some cases, a loss of stimulus. Perhaps these two call for a wider background than is common in the junior child. The least successful sequence was *The New Planet* and perhaps there is a moral here: that children grow out of their enthusiasms and that to try to be fashionable is to risk being slightly *passé* in a very short space of time. [N.B. This was written just

before the satellite was launched. The children's reactions might be very different now!]

As Miss Law points out in her notes, the strips are intended to be used as 'an added stimulus' to the usual written activities and as such I am sure they will be of the greatest value.

Raymond Maule

Velazquez, by A. E. Helliwell. (*Educational Productions Ltd.* 29 frames. 27/6 including Notes. Order No. 6216 C)

This strip is aimed primarily at the under fifteens and the text of the commentary is well suited to the earlier stages of analysis and appreciation. No frames are used merely for captions. There is a commendable regard for the value of devoting separate frames to details of seven of the pictures immediately following the complete work. The only reservation one has is that the various shapes of the Velazques pictures are sometimes not happily placed in the frames, involving some waste of space and an unnecessarily small image of the original.

Educational Productions Ltd. now pack their strips in 'Plasticans' which are plastic containers of neat, bright appearance: red for coloured, blue for black and white. They are far more effectively functional than thin metal boxes which are liable to rust and, in the rough and tumble of school use, sometimes caused cuts and scratches on the strip going in or coming out. One wonders why this ingenious step forward in care of the strips was not given a threaded lid. Can we in future look for say two turns of screwcut as a further refinement?

E. L. Fereday

Youth Aliyah, Past, Present and Future, M. Kol; Introduction by Mrs. Eleanor Roosevelt. (*Youth Aliyah* 7/6)

This book presents an important aspect of the life of the new State of Israel, and gives a picture of the dynamic movement for the rehabilitation of homeless Jewish children in that country.

Uprooted and homeless children have been the legacy of all wars. Ten years ago, to help meet the needs of these children, and to draw up a plan of study and action the late Dr. Bernard Drzewieski, an enlightened, selfless educationist, then head

of the Reconstruction Section of U.N.E.S.C.O., took the initiative in calling together a group of child welfare and social workers. From this first meeting arose the International Federation of Children's Communities, which under the leadership of R. de Cooman (the founder of the Cité de l'Enfance, Marcinelle, Belgium) has provided a meeting ground and opportunities for exchanges of observations and information between widely different national, political and religious groups. The International Federation of Children's Communities has published several stimulating educational studies with financial help from U.N.E.S.C.O. and is now launching a welcome new series of documents of which this is the first example.

This book offers its readers very much more than just the story of the immigration movement of young people into Israel, though this in itself would make exciting reading. Dr. M. Kol who is head of the Youth Aliyah organization, has the rare gift of looking objectively, and often critically, at his own work, and is able to describe with honesty the many difficulties, past, present and future, coped with by his teams of workers. Clearly Youth Aliyah is fortunate in the choice of its Director, who could so easily have been submerged by difficulties, both ideological and practical, but who instead examines the obstacles before him with candour and broadmindedness, and who brings solutions, fair and tolerant, to situations which may well make the difference between frustration and happiness in the lives of large numbers of children.

In her warm introduction Mrs. Eleanor Roosevelt pays tribute to the flexibility of Youth Aliyah leadership, their willingness to adapt their programme of education and training to the needs and background of widely differing groups of young immigrants.

Everyone concerned with the mental and physical rehabilitation of children, the integration of uprooted and emotionally damaged youth, would find these essays and lectures of real interest.

In 1934 the first groups of children could be absorbed into the already existing co-operative farm settlements. As the number of immigrant children rose it became necessary to establish special children's villages, which were co-educational, and based on the age-group rather than the family principle. These youth villages

were often attached to the farming communities and had a strong vocational bias, since agriculture was rightly considered a primary objective in the creation of the new state of Israel. Absorption of youngsters into settlements has presented the kind of problems one would expect, either because of the reluctance of the existing community to receive the newcomers or as a result of the strong group-feeling of the fresh arrivals.

Some of the most interesting parts of the book deal with activities of Youth Aliyah, which although marginal to its main objectives are in fact of great importance for the future of the nation. The aim in introducing educators into settlements is not only the rescue of the individual child, but a service likely to lead an immigrant family to become acceptable to the community. The establishment of Regional Youth Centres is a further pioneering activity the description of which should make particularly interesting reading for all concerned with the pre-vocational education and the welfare of adolescents. It is indeed a wonder that owing to the foresight and imagination of the founders and sponsors of Youth Aliyah many Jewish children, who have survived the events of recent history, have been able to find a new home, physical and spiritual, and adults truly devoted to their welfare.

Hans Zacharias Hoxter

Children in Need, Donald McLean (*Child Welfare Department, N.S.W. Australia*)

If anyone wanted to go to Australia and work for deprived or dependent children, he need only look at Don McLean's book to be reassured about the care and concern the authorities bring to bear upon this problem.

Taking the best advice available from Child Specialists here and in the U.S.A., in Europe and in Australia itself, they are building up a service which caters for the specific problems of their community. New Australians, social problem families, poverty, backwardness and ill-health, all these and other causes of physical and psychological neglect of children are described in case studies that are familiar as to their basic factors, but indigenous to Australia by their circumstances.

'The family, once undermined, rarely recovers by its own efforts' could be taken as the theme; and the

Child Welfare Officer, whose training and functions are described in detail, seems to be the person who does all that is possible to help restore the bonds of parents and children, or, where that is not possible, helps both to make something of their separate lives. From a case of 'Shock therapy for parents' which entailed threatening them with imprisonment, to the detailed and patient case work with a girl in moral danger, from the Flying Doctor's Clinic to the Training Schools and Institutions for children and adolescents, every aspect is covered in this book. The point of view of the worker in Juvenile Delinquency is expressed in quotations from the Viennese Child Specialist, Dr. Asperger. According to him, not all delinquents are hopeless neurotics, though backwardness and psychopathy constitute serious limitations on their control. Yet, even the backward and the neurotic have 'a central field of personality' which can look critically at their own behaviour. They also have the possibility to mature to a higher integration of personality: 'Education is a thing of being and therefore of living rather than of talking', as Dr. Asperger is quoted. And finally (here one might hear Mr. Lyward speaking) 'The relaxing, healing, building powers of time can achieve something even in apparently hopeless cases, but it has to be an orderly accomplishing time, full of simple but also of difficult things; full of work.'

Margot Hicklin

The Museum at Play.

The Ealing Education Committee have been in the habit of inviting Gunnersbury Park Museum to send specimens and staff to visit each of the Play Centres run by the Committee in the summer holidays. The Committee's Transport Officer arrived every morning punctually and began getting the stuff into the car. First the Polyphon musical-box (*circa* 1900), then the Lady, on her wire body, her beautiful 1870 skirt turned up over her headless shoulders; then the case with the Civil War material, the case of 18th century material, and the box of great-grandmother's kitchen equipment. The Curator wedged himself into the back with the posy of flowers from the Park in its gilt-and mother-of-pearl bouquet-holder; the case of Victorian fad-lals was put in on top and away we would go.

The material thus transported last August to six different schools would

be placed about whatever room was provided, together with a pile of paper, pencils and chalks. The Curator addressed the children for a moment, after which they could fall to. The 18th century case held a pair of nankeen trousers, an 18th century shoe, an Italian hand copy book, and two 'dissected puzzles', one with the picture of a Dame School, the other a group of children playing Cherry Bob and dated 1791. Beside this case was laid a pile of envelopes containing replicas of the puzzles made by the Curator. These were for the smallest children and they could help themselves.

The Civil War group consisted of Sellers' Map of Middlesex, a stone cannon-ball, two bullets from the Thames at Brentford, probably from the fighting which sunk the Cromwellian barges off Syon, and a reproduction of the Petition of the citizens asking Parliament for redress after the depredation of the Royalist troops in Brentford. With this case lay a pile of copies of the map, giving the area from Colindale to Hyde Park, with notes on the movements of the Roundhead and Cavalier armies, for the older children to fill in their routes with coloured crayon.

The Polyphon played grand-motherly background music (*Tales of the Vienna Woods*), and with the box-iron, the candlestick with flint, steel and tinder, the Lady in her grey and mauve wedding-dress and accessories, gave the children some old things to draw from 'life', with the modern equivalents drawn from memory beside them.

Only the few older children were successful with the maps, and the cannon-ball went down very well. The Lady was popular, too, and many times did the assistant have to open the frail sunshade and let them handle the jet brooch and smell the real flowers. But to draw, with a pencil, objects set before them, with some attempt at precision must have been a new and difficult experience for most of them, because, fortunately at their age, they are used to charcoal, paint and imaginative composition.

They seemed to enjoy it, however, and so did the Museum staff. The atmosphere of these Play Centres is informal and friendly, and the unknown character of each, until you get there, a great incentive to imaginative preparation. We even found an Inspector at one of them. But she said she was on holiday, too!

Rhoda Draxton

THE NEW ERA

IN HOME AND SCHOOL

Note on Contents

AMONG the chief interests of members of the New Education Fellowship are relationships in school, growth (of children and of adults), and the importance of viewing the educational process as a whole. The anthology of teachers' comments on satisfactions and dissatisfactions arising from their work, published in *The New Era* last month and this, affords an opportunity of sampling the views of teachers of varying experience on these and other important features of education, and some of the statements give a fascinating picture of young teachers growing in stature as they come to terms with their job.

The November issue covered infant and junior schools; December relates mainly to secondary schools. It includes some interesting reflections on primary schools by teachers who have had experience of both, or who write as those receiving the children who have recently completed their primary education. One teacher prefers primary school teaching to grammar school because of the closer relationship with her pupils in the former. Another has found fulfilment in a technical college rather than in a technical school because of the greater sense of purpose in the college students. Most teachers find their many additional duties irksome, but a few see in them a means of knowing their pupils better.

What emerges from a study of these frankly written statements? Each reader will arrive at his own assessment and conclusions. This note is the personal evaluation of the writer. For simplicity the masculine gender is used throughout; men and women have contributed equally.

Viewing the whole range of schools, one is struck by the similarities as well as by the differences in the satisfactions and dissatisfactions described. One of the most encouraging facts is the frequency with which teachers, whether in primary or in secondary schools,

maintain that teaching is the most satisfying work they have experienced or can imagine. It is an occupation that exercises the whole range of human faculties; it is absorbing, rich in variety, offering more of freedom than of thralldom even though at times the peculiar position of the teacher, at once in and under authority, may be perplexing and a source of strain. It is a task to which the teacher addresses his whole personality, to which he gives his emotional, mental and physical energy. It is by its nature an exhausting task.

Primary and secondary school teachers agree that one of the most important factors in the happy and efficient discharge of their responsibilities is that of human relationships within the school. Their deepest satisfaction comes from the evidence they have of being at one with their pupils, sure of their co-operation, privileged to have their confidence, elated by their growth and achievement. When this situation is matched by corresponding relationship between colleagues and with the Head, the frustrations of overcrowding, lack of material resources and anxiety about financial and social status dwindle. The 'ideal' Head is either the benevolent despot — 'so long as the despot is strong enough to bear all burdens and remain calm whatever might happen' — or the consultant who acts according to the collective wisdom of the staff. Teachers on the whole look for vigorous leadership and, like their pupils, welcome the security that comes from firm guidance in the school.

Another factor common to teachers in all kinds of school is the importance they attach to meeting parents, or at least to having communication with them. A major satisfaction is the co-operation of the home — the interest shown by parents in their children's progress or in their difficulties, the word of praise and gratitude to the teacher when his efforts have helped the child. On the contrary, the

apathy of parents to the school, to education, even on occasion to their children's welfare, are amongst the major frustrations expressed in these pages. It is interesting to note in some of the statements how understanding the teachers are of the parents' diffidence in approaching them, and the trouble some teachers take to seek out parents whose co-operation they need. In other cases, anxiety caused by the eleven-plus examination drives parents to the school in dozens, frequently in an unco-operative mood.

The importance of relationship is evident too in the continuing interest shown by some schools, primary as well as secondary, in pupils who have left, and who delight to come back to their former teachers to discuss difficulties or tell of some success. On the whole, there is a disposition to question the value of the formal association, and to urge the importance of personal meeting.

To see children acquiring new skills, mastering new processes, creating fresh beauty, and reaching out to ever-widening horizons is another part of the reward that comes to teachers — usually, but not always, in proportion to their professional ability.

Such, then, are the major satisfactions.¹ They appear to be common to teachers in every kind of school. Those teaching in Grammar and Technical Schools have the additional pleasure of teaching advanced work, of renewing their own scholarship, and of measuring their intelligence against that of outstanding pupils whose growing knowledge makes them worthy protagonists. Those teaching in Modern Schools may have the satisfaction of establishing a new tradition, or of finding a method suited to the needs of the less intellectual adolescent. All secondary school teachers have the joy of helping their pupils to pass from childhood to whatever degree of maturity they can attain.

Lest the picture appear too rosy, let it be said that there are exceptions, teachers for whom the difficulties and frustrations overshadow the rewards. But they are a minority of those involved in this survey.

The more general causes of dissatisfaction — over-large classes, poor conditions and the like — are accepted as inevitable until the public is prepared to spend more money on education. This touches on a major issue — the concern shown by the writers at the low status of the teacher and his sense of isolation from his fellows in other walks of life. The reason for low status is seen as being partly economic, partly that in the eyes of many people a teacher's job is easy, and partly that many parents doubt the value of secondary education. One would have expected that teachers would be sensitive to adult opinion of their social standing; it is revealing to find that it affects their relationship with children too. In the eyes of some modern school children the teacher is a member of a middle class remote from the artisan or unskilled labourer. In the eyes of some grammar school children he is a middle class man with a lower class income, and this indeed is how he sometimes sees himself. His tastes, and his needs in respect of professional refreshment, call for an expenditure on books, travel, and further study that he can rarely afford. He feels circumscribed in the making of friendships, restricted in the social life he should enjoy. This is true of teachers in the other types of school, and is especially hard on teachers with dependants. Higher pay would in some degree remove this frustration. But another set of factors is also responsible for the isolation of the teacher — the *apparent* hours of work, the often heavy amount of homework to be done, and the sheer physical exhaustion of the older teacher at the end of the day. Only a sympathetic appreciation of these difficulties, and a sensitivity of the community to the needs of its teachers in respect of fellowship and social acceptance can remedy this.

Other sources of dissatisfaction are more technical, such as difficulty in persuading Heads or colleagues to accept new ideas or try new methods; lack of teaching practice during training; insufficient help and guidance during the early years of teaching; difficulty in transferring pupils between different types of secondary school; wastage of teaching power when good teachers are promoted to headships and thereafter spend their energies on ad-

1. Readers may feel that there is little reference to the satisfaction which comes when the school is organized to enable children to learn from each other, both in book work and in social behaviour.

ministration; lack of training courses for Heads and deputy Heads; conflicting views of those in authority (Heads, Managers, Inspectors, Education Officers) on methods, curriculum, discipline and aim — though one teacher finds this stimulating and good for his sense of responsibility. These are matters which could be remedied by taking thought.

It should be noted that these criticisms come from the same teachers whose deep satisfactions were described above. They are the dissatisfactions of teachers who in the main are enjoying their work, who have a real concern for their pupils, and who are proud of their calling. Perhaps the most serious dissatisfaction is the sense of inferior status and isolation which most teachers seem to feel. All those responding to this enquiry, whether represented in the anthology or not, have expressed appreciation that someone is interested in them. This is significant. Teachers, concerned with the changing structure of society, are themselves in need of reassurance and encouragement. They feel responsible. People who are responsible, in

all walks of life, need support. That they do not often get it is one of the weaknesses of modern society where too many people work in isolation. Those responsible for Education might illumine the way for those in other occupations by giving a lead. Teachers have much to contribute to the direction of educational policy. They cannot make this contribution unless they are taken more into consultation, both in school and out of school — in relation to 'the office', managers, and education committees. This would help to break down their sense of isolation, and compensate to some extent for one of the drawbacks in the teaching profession, the rather low proportion of higher posts in the schools.

Finally, in assessing the strains of teaching, it would be well to ponder on the necessity that faces every teacher in the classroom — the simultaneous and continuous need for engagement and detachment so that he may in some measure give to the thirty, forty or fifty members of the class the individual nourishment that each requires.

J. B. Annand

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Work in a Hospital School

We work on the wards where most of the children are in bed, preparing for, or recovering from operations, and undergoing various courses of treatment. There is inevitably a large age-range on every ward — sometimes as much as 3 to 15 but at present my boys are 5 to 9.

The children's differences do not only arise from their ages: some are gifted intellectually, some are backward through illness or physical handicap, while we have a large proportion of cerebral palsied children, as well as epileptics and mongols — all of whom need a different approach in education. The children do not come from any local area, and there are great varieties of background, from public and preparatory schools to the overcrowded conditions of large towns.

The time spent in hospital varies from a few weeks to several years, and many tuberculous children and polio cases return after short intervals at home; we have to be careful to assess standards quickly therefore, and to see that courses of work are steady and continuous.

Children in hospital are very keen on learning and doing, although more than a few lack confidence, especially if they know they are backward; and perhaps an extra diffidence attaches itself to children when they are separated from home for the first time. A very long spell of inactivity or restriction of movement makes many people moody and unco-operative, and we have to watch for any disappointments arising from their treatment, which make children difficult to teach. Any small deviation from the normal in a child's mental attitude can disrupt the whole ward, for everyone lives in an unusually close sympathy with his neighbour. Long spells in hospital have the peculiar effect on some otherwise backward children, of making them very sociable, and they develop an ability to give a good impression, which can be most misleading to a teacher.

Ward Conditions. One of the most important 'sidelines' of the job is to co-operate with the nursing staff, who live in a close community and sometimes over-dramatize the smallest occurrence. There is a breath of educational

fresh air blowing in among Ward Sisters now, with a realization of the importance of the children's work; where the slightest deviation from strict routine used to cause poor relationships, we are now allowed to move beds into groups, sometimes right out of the ward, to use messy materials for handwork and art, and even to have nature specimens round the ward, and the children's paintings pinned up.

Inevitable interruptions are constantly breaking into lessons, because the children's treatment naturally has priority. Children are removed one by one for physiotherapy, baths, the dentist, light, fitting of plasters and splints, operations and after-treatment, while a few stay outside in the open air all day, and anyone with an infection has to be in a cubicle or a side-ward; so one's class is seldom complete and seldom in one place. Its size and personnel is unpredictable from one day to the next, so that key-men in plays or concerts are removed at crucial moments, and children for whom one has planned a particular course, or arranged an examination, are suddenly discharged.

Changes in hospital routine have to be made gradually, and only come after months of tact and persistence; we are now benefiting greatly from the breaking down of the silence rule during doctors' rounds, and from the re-arrangement of the time table in Treatment Centre, to fit in with special classes.

Perhaps the greatest difficulty we encounter teaching on the wards lies in combating noise, in a place where so much activity is going on; there are often several teachers in one room, screens, trolleys, heavy metal beds, and windows being moved, while routine clearing and polishing are going on, and hurrying adults, often in consultation, take the children's attention. In the summer we move on to the veranda, where the beds are spread out so far that it is difficult to make oneself heard, and noises from adjacent classes have to be conquered somehow.

There are difficulties of organizing materials and occupations for a widely-spaced class, who need everything to be given to them; in a ward of 30, it is almost impossible not to waste someone's time, while you give out and collect bed covers, boards, waterproof sheets, and the extra supports and equipment which children at

desks do not need; and 30 pairs of hands have to be separately washed and dried after clay-modelling!

Our Aims are of course, to provide as natural a school background as possible, ignoring outside difficulties and physical handicaps. We try to achieve this by giving the children a wide choice of materials and activities to continue basic subjects steadily, and to provide games, competitions, music, handwork of all descriptions, art and drama, to compensate for the loss of movement and normal social life. The children take special delight in examples brought into the ward — literature, museum exhibits, films, musical entertainments, and natural objects from the countryside. With a focal point in piano, picture, or teacher, we try to centre the children in a group, and it is this kind of class teaching which is so exacting to the teacher: it is easy to teach individuals, but very difficult to obtain any kind of stillness and class interest, not only because of disturbance in the ward, but because of the wide range of ages and abilities of our pupils.

Our Inadequacies. Most teachers are trained for a limited age range, but here we must be prepared to teach any child admitted to the ward.

The children are ours all day, so a 'specialist' teacher must adapt himself to teach every subject, and prove himself resourceful in adapting equipment for handicapped children. We always encounter great difficulties in planning and arranging large scale 'performances', in which all the children participate; the children thoroughly enjoy every pageant and play, so do their parents, but the teachers invariably feel inadequate when confronted with the difficulties of staging and action, — and even of sound, — because beds separate the children and they are often afraid of making themselves heard.

Satisfactions. Much of the joy in any teaching post is derived from the human pleasure of watching children develop. This joy is trebled in a hospital, where changes in the children's health bring new strength and we can watch them grow as individuals, as whole persons, more easily than in the hurry of normal school life. The brightening of mind and eye gives

pleasure to all who watch, as a spastic boy slowly conquers difficulties every day and begins to walk, or as a polio victim adapts himself to life with paralysed limbs; we have recently rejoiced in a 9-year-old boy whose reading age rose from 6 to 12 in four months, and whose greatest delight came from painting excellent pictures by guiding his brush with his teeth; he wrote in the same way, and could compete favourably with all the boys who used their hands normally.

All emotion is intensified in the atmosphere of a hospital, and day-to-day sharing of disappointment, sorrow, pain, fear, adventures and joys of mind and body, give the teacher an opportunity to enter the children's lives which is impossible in normal surroundings. We have a feeling of oneness with God's creatures as they really are — facing very real dangers with courage and laughter, and feeling tremendous sympathy for the friends with whom they share day and night.

The job is very exacting, making very great demands on the teacher's mind and body: there are innumerable difficulties to overcome, while you try to appear always the same calm, sympathetic friend to the children. All assessments — record books and the children's monthly reports — are depressing, and it is often difficult to maintain balance; in the freshness of a new term, however, it is obvious to all of us that our job must be one of the most richly rewarding and satisfying that anyone could wish for, and we are privileged to belong to the wide circle of those who help the handicapped.

From Grammar School to Juniors

I have taught French and Latin for five years in a Grammar School of approximately 300 and for the past six months I have taught a 'C' stream (there is a D stream so I do not have the lowest ones) in a Junior Mixed school of 800, and I think it true to say that I have been happier during the past six months than during the five years in a Grammar school. Yet I work longer hours, have more preparation and marking and very little free time in which to do it. I think the reason for my happiness lies in the difference in my relationship with the children. In a Grammar school where I was

teaching specialized subjects throughout the school, the relationship between myself and the girls was an impersonal one: only if a child was ill or in trouble did I have any real personal contact. Of course, my relationship with my own form was on a slightly less impersonal basis. I knew a lot *about* the children I taught but only what I found out from other sources, not from them themselves. In the Junior school I am with my class nearly all the time. I take them swimming and help them to dry themselves; I have a different two to help me each day, and in consequence I get to know them so much more. They come and tell me what is going on at home, when it is their birthday, what they did last night and what they are going to do to-night. In other words our relationship is a much more friendly one. I am standing *in loco parentis* to a great extent and I find it much more personally satisfying. I am aware that this is due largely to the differences in the ages and I am probably much more suited to teach Juniors than Seniors because I like this relationship more. But it has taken me five years to find this out and I probably would never have found out if I had not married and been obliged to change my school.

With regard to my educational training I found it did not really provide me with the tools for the job. It taught me to think about education but it did not give me class technique to smooth down the difficult first two years. It threw me in the deep end and I very nearly sank, which I think would have been a great pity! I had discipline trouble and it took me a long time to find the solution. If it had not been for a very helpful staff I think I would have packed up. I know that whatever help had been given me at College, in the final analysis it was up to me; but I feel that had I been given more practical advice by my tutor and less theory, I should have had an easier time. I say this because I feel that possibly several good teachers are lost because of this failure to give them help at the very beginning. I feel too many subject teachers in training departments and colleges are not really aware of the practical difficulties of the young teacher or if they are, lack the necessary ability to help them. On the other hand, I would welcome a chance

to discuss educational theory with practising teachers and training department staff *now*.

With regard to specific difficulties in the schools themselves, I think the biggest difficulty in the Grammar school to-day is the fact that the girls can leave at fifteen and the course requires that they stay until they are sixteen. It affects the girls in as much as they are tempted to leave early, particularly if they are in a town with good employment; this unsettles those whose parents do not allow them to leave and even those who do not want to; and it is, I feel, the main source of dissatisfaction on the part of the staff. I found it most disheartening to see intelligent and able girls leaving at fifteen to go into dead-end jobs when I knew that if they were obliged to stay another year, they would settle down and finally choose worth while careers.

The biggest difficulty in the junior schools is lack of money. Money is required to provide smaller classes and a much bigger staff ratio. At the moment we are eighteen staff to 800, in the Grammar school we were seventeen staff to 300. In the Grammar school there were usually two staff free all the time so that absent teachers caused no problem. In the Junior school there is one teacher free and absent teachers can cause real headaches. Money is needed to provide more good text books and library books. My class library consists of 100 dirty, torn old reading books, of which probably only ten are really interesting the children. Yet I would like to have them *enjoying* reading.

I fight a hard battle to help them to take a pride in their written work and when I started

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ordering twelve new nibs per week (forty children using pens at least an hour per day) I was told I was having more than my share and I must cut down. So now I can only give out a new nib if the old one is broken.

Such stinginess towards the Primary school disgusts me, and yet I know it is not the secretary's fault but that of our Local Education Authority and ultimately of the general public.

Over-Crowding and Excessive Mobility

This account deals with my experiences in a secondary modern school in a semi-residential district of an industrial city between 1949 and 1955.

During this period and in such an area many teachers must often have felt that the difficulties of their occupation outweighed the satisfactions it might otherwise have afforded them. Others have felt that the only immediate satisfaction to be gained was that of keeping the school organization going in spite of difficulties — as in wartime, 'business as usual' — and that the fruits of planning and forethought, a settled and orderly progression of work (and play) of a high standard, must be foregone until such time as temporary expedients become the exception rather than the rule. The difficulties that bring about such a state of affairs lie largely beyond the teacher's immediate control and are well known.

In industrial cities with full employment the teaching profession is generally unable to attract sufficient recruits from among its own citizens, and many of those who come from other areas do so only for a limited period and tend to return home or move to more attractive towns at the earliest opportunity. This makes for a considerable change-over in staffs and sometimes produces a feeling of 'here to-day and gone to-morrow' which is not always confined to the conversations of the staff room but may also be felt in the classroom. In addition to this, there is of course a more or less permanent overall shortage of teachers in such cities as this and no adequate remedy for this has yet been found.

The result of all this shows itself in large

classes. In four of the nine classes in the school where I work the registers last term showed 45—50 pupils on roll, and I believe that only one class was of the size generally considered suitable for secondary schools. Alternatively, if the supply of teachers is adequate, the next difficulty to present itself will probably be lack of accommodation. The difficulties met with are not, of course, insuperable, but they have a cramping effect, rather like living in a caravan, where everything that is not absolutely essential is in effect so much impedimenta. In such circumstances, teaching quickly becomes more a matter of what is possible rather than what is desirable.

Much has been made of the flexibility that is possible in the organization of the work of the secondary modern school, and it is perhaps well that this should be so at the present time. Nevertheless, this flexibility can help to produce or aggravate the 'instability' of which I wrote earlier, and to frustrate efforts made for the careful development and treatment of subjects, projects, themes or any other approaches to learning. The group I have just taken over for the summer term is the fifth arrangement of the third-year boys since last September, so that in the course of the year some boys will have been in my class, following my year's schemes of work, for one term, some for two, some for three, some for half a term and some for a term and a half. This is so flexible that staff and pupils seem likely to take on the other qualities of india rubber also, and become impervious to further impact. In practice, work has to be planned and parcelled up into portions of about a month in duration, without very much reference to what may (or may not) have gone before and what may be yet to come, and the satisfaction of orderly progression is to a great extent sacrificed.

One may also have doubts as to whether the virtues of flexibility may not be overstressed in the matter of syllabuses and schemes of work, especially when, as often seems the case, the flexibility consists of tearing up one scheme and substituting another like it. I have observed three consecutive headmasters at grips with this problem in the same school. The first had a brief general outline of the work to be done in

each subject, and regarded it as a useful guide only. It had its weaknesses and limitations, but having been prepared (I suspect) by the class teachers themselves, at least it was workable and was of assistance to newcomers to the staff. The second headmaster, on taking office, promptly scrapped these and produced a series of new schemes, so detailed that special files were provided for their storage, and I should not be surprised to learn that some members of the staff to this day have not succeeded in digesting the welter of information and advice they contain. Incidentally, the bringing into use of one of these schemes of work at a moment's notice rendered completely useless a good deal of preparation I had done in the previous holidays both at home and in the Imperial Institute. However, it was not long before a further change of headmaster took place, and the newcomer professed little faith in schemes of work on paper and left it more or less to the staff to do as they chose, always with the proviso that they must be able to justify their course of work if it were ever in question. Since these changes took place in a period of under five years, it is not surprising that some confusion exists and that in certain departments the four years' course of work is lacking in continuity.

I have argued elsewhere about the undesirability of excessive mobility in teaching staffs, but semi-permanence has its drawbacks too, from the educational point of view. Teachers on the whole do not observe their colleagues at work very often, nor are they frequently in and out of each others' schools, and in consequence may become rather parochial in outlook, judging all education by the standards of their own school. Some assessment of the secondary modern school's purpose and contribution to education would be of use to practising teachers. It would have to reach some conclusions about curricula, specialisation and staffing, and report on the desirability or otherwise of examinations, certificates and other incentives. Above all, it would need to be a very careful piece of work, with the weight of informed educational opinion (including that of class teachers) behind it. It is impossible to predict how much common ground would be

found among those concerned in this field of education, but one may reasonably suppose that somewhere between the high-sounding phrases of lofty idealism and the snappy slogans of the newspaper headline there lies a wealth of well based opinion and thought. Such an assessment would be of immediate interest and value not only to teachers but also to parents, journalists, employers, and all who criticize education today in general and the product of the secondary modern school in particular. These schools, it is well to remember, were proclaimed with a flourish in the difficult later war years. They have survived their initial difficulties. Now is the time to consolidate their good points and to set about discarding what is of doubtful value.

As the difficulties and questions raised above are gradually disposed of, the most important factor in education will remain the quality of the teacher. It will not be measured solely in terms of degrees and diplomas, nor by the examination successes of pupils, nor by the extent of extra-mural activities, important as these may be. The teaching profession has room for, and indeed need of, many different types of person. What must be common to them all is a real sense of purpose — the result of their own mature thought — a determination to fulfil that purpose to the best of their ability, and the courage to speak out when frustrations and false values seep in.

Constructive Criticism of the Modern School

Satisfactions of teaching:

1) History is a most difficult subject to teach. The concept of change seems incomprehensible at first to most Modern school boys, and I suppose to those of Grammar school status. I find it most gratifying when they become genuinely interested in the subject and master this strange idea of time.

2) It is satisfying to me to see progress in learning, and concurrently the growth of a sounder attitude to life, better manners, a critical faculty and broader interests. How far this is due to teaching and how far to the growing up process I would not like to say, but it is pleasant to watch.

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3) A teacher is 'right in the middle of human nature'. Sometimes we can help solve the boys' problems. Often we can indicate the better attitude to take in response to the demands of a particularly awkward problem. Human relationships have always been man's most important problem. But within the context of a rapidly changing society they become even more important. It is a privilege to be able to do something about these psychological and sociological bewilderments.

4) Since I have not been teaching long the discipline question looms large. Fortunately I am able to report the satisfaction of an unstrained classroom situation. Not all the time, of course, but increasingly often. To be able to talk to the class and have them talk back with confidence but not disorder makes me think that I am partly earning my salary at last. And this is after nearly four years' teaching.

5) It is pleasant to meet Old Pearce (4C four years ago) and find him no longer a thundering nuisance, but friendly, confident, a member of the local Rugby club and an occasional visitor to the Theatre Royal. We teachers tend to base our forecasts of a boy's future on our school contact alone. As I shall point out in my list of difficulties this is a very disturbed and shallow basis for judgment. Often, compared with the impact upon the boy of his family, friends, heroes and hated-ones, school might just as well not exist. This may sound like a satisfaction in spite of school, but I suppose as a schoolmaster I hope that, since most boys turn out roughly like Old Pearce, we must have some useful part in the process.

6) While I feel that much can be made better in education as in society generally, I am pleased to find that a Modern school can work well and justify itself within its rather harassing terms of reference. My present school, in a large new estate with a very widely drawn population, has a good spirit and we feel we are getting somewhere. This to me is an indication that you cannot dissociate sociological planning from educational planning. Schools situated in the old pre-war slum clearance estates are still difficult, to put it mildly. The mass transplanting of the whole communities with their acquired habits and

attitudes has not changed those attitudes. New houses do not make new personalities, but new contacts with new people do. I do not believe that anything great will ever be achieved within our present form of society, but it is a pleasure to watch an improvement taking place.

Difficulties of teaching:

1) Some schools can be so far off the track that everyone suffers. Aggression seems to be the main content of the classroom situation, on both sides of the teacher's desk. While I realize that the implementation of new ideas is often more difficult than appears at first sight, there is a barrier even to discussion in the profession. In such schools I find that the most disliked thing is a break in the established order, not, as it should be, the obvious frustration of everyone in the place.

2) I know this is a much harped upon theme, but I could do with more money to buy books. A teacher of history should have a good library of history and allied books. This is quite impossible at the moment.

3) Local officials often do not act as if they realized that teachers are responsible human beings. This is regrettable as it leads to friction where there should be co-operation.

4) There is lack of social recognition of the job done by teachers. In fact we are not a profession a) in the eyes of the public; b) in the eyes of teachers themselves. There is no code of conduct accepted by teachers. For example we become involved in stupid controversies in the local press. c) we do not control our own entry into the 'profession'.

5) Discussion of common problems is not popular. I am afraid that there are a large number of stubborn ideas among teachers which will not come out into the open for an airing.

6) The placing of boys in jobs is still largely a matter of drift. The Youth Employment Bureau people come along with a certain number of jobs all more or less of the same type — 'suitable for Modern school boys'. I feel that the choice could be wider, that industry etc. does not disclose all its openings to the Bureau and that there is no real advice or guidance. Very few boys are *really* keen on their forthcoming

jobs. Of course conscription is a nuisance in this respect. Boys will take advice from me about printing jobs because I know something about it and have contacts in the industry. Other masters are helpful in other directions, but we cannot deal with all leavers. In larger schools, or perhaps a district of two or three schools, I would like to see a full-time member of staff dealing with employment. I think he should 'grow up' with the boys he is placing and have contact with their parents and real interest. The Youth Employment Bureau man is an overworked member of a remote organization.

7) The value of the usual Parent-Teacher organization is over-estimated. You do not get hold of the parents you want, namely those whose attitude is anti-school.

8) This point is really getting down to the root of the problem and it is a problem that leads to much of our contemporary trouble. School life is not related to the life the boys lead outside nor to the life they know they are ordained to follow in the future. The tragedy of the teacher is that while he is not economically of the middle class he has middle class attitudes and values which he thrusts upon working class children. Therefore, especially in Modern Schools, they often reject the teaching and tolerate the teachers. There is a dual life, that of school and that of home with widely different standards — usually home wins. These attitudes include speech, manners, taste in furnishing and design, non-critical acceptance of radio, T.V., cinema and frequent attendance at the match. Our problem is to find an effective middle way. We must accept the working class pattern and aim at producing an efficient, happy member of it with raised critical standards and fruitful use of leisure.

Those boys of strong character who are usually the first to revolt against school would, if they could accept the teaching of higher standards, become leaders in their class. As it is they are often 'bashed down' from the start.

9) While our average class contains thirty-five boys we expect greater numbers when the bulge reaches us. For effective teaching I would like to see classes of twenty and that is more than in most classes at Uppingham.

10) I have had experience of the worst buildings and the best and I am continually astonished at the difference a well planned, spacious and sunny classroom makes to everyone's morale. Cynicism breeds furiously when one is landed with a backward class in a cloakroom.

11) There is a widely accepted theory in Modern Schools that 'the hewers of wood and drawers of water', that we teach, are basically different from Grammar school types. The idea that mixing is wasteful both to the latter and of the services of Grammar school (highly qualified) staff, implies an inferior boy and master in the Modern school. This is absolutely deplorable. I am depressed when I find that the skill required to teach boys of low attainment to read is not recognized. I have taught G. C. E. History and I have taught English to backward boys. I would not say that either was easy but certainly the latter is deserving of at least equal social recognition, working conditions and salary.

Neither Buildings nor Method but Persons

Thoughts on the work of a teacher

I HAVE been teaching for almost seven years and all my experience has been in the secondary modern school, five years spent in an old mixed secondary modern school, and the remainder in an all-girls' school. I propose to divide this account of my difficulties and satisfactions into three sections, each dealing with an aspect of school life which has had a marked influence on my career.

All teachers are influenced by the type of building, amount of accommodation provided, and by the area in which the school is situated. My first school was built in 1900 in a partly residential, partly industrial area and is shortly to be closed because of its inadequacy. It was remarkable for its lack of accommodation, six hundred children being taught in a school intended for half that number.

This was a four-stream school, and the A, B and C classes invariably numbered between forty-five and fifty pupils. The D streams were very small, and the small numbers should have

given excellent opportunities for individual coaching, but for the fact that the D stream rarely had a classroom, and when one was available it was the cramped Church Hall cloakroom, which lacked any room for chairs and afforded endless opportunities for inattention amongst the coats on the pegs. As a last resort we sat on the P.T. apparatus at the end of the hall, trying to read while a P.T. lesson was in progress.

In my second school we have everything my first school longed for:— a new building in a residential area from which the open countryside is quite easily accessible, small classes, never larger than thirty-nine pupils, a fully equipped gymnasium and practical classrooms, separate hall with a stage and lighting, modern cloakrooms, drying room, showers and dining room. All these amenities make teaching much less of a strain and learning easier, but to judge a school on its physical conditions only would seem to me a great mistake.

Until I became a teacher I had never realized how vitally important is the human factor to the happiness and well being of a school. My first headmistress is someone to whom I am always consciously grateful. Everyone loved her, even when trembling under her wrath, and every child knew that if his naughtiness never went unpunished at least his goodness never went unappreciated. She ruled despotically and I am now convinced that a benevolent despotism is the ideal regime in a school so long as the despot is strong enough to bear all burdens and remain calm whatever might happen. Staff and pupils alike relied on her guidance in both work and in private troubles. The conditions under which we worked never seemed hard in those days, and we came to accept what could not be altered and all worked with a real love for the head and the school. Beneath the bustle and rush of our crowded lives lay a deep sense of calm and harmony, inexplicable, but very reassuring. The staff worked as a friendly team, and with such helpful colleagues a newcomer was not afraid to ask advice or confess her blunders. When our head left we felt that the unifying factor of our lives was gone, the tone of the school became dissatisfied, discipline

almost non-existent, life seemed aimless and all our very real difficulties, which had been there all the time, rose up and menaced us. No longer could we feel pride in our school as 'the best one in the city' for so we had called it, inadequate as it was.

The two greatest lessons I learned in that school were those of acceptance and detachment, and these stood me in good stead in my new post. If I had been as good a 'worrier' as when I left college my career would have been terminated abruptly at this stage in a nervous breakdown. There is much less acceptance and detachment on an all female staff. We are all most democratic; which means that we all worry about everyone's burdens yet no one is delegated to relieve her colleagues of any particular ones. Our conditions are ideal, the girls delightful, coming from homes which are anxious for scholastic success, however small, yet there seems no real inspiration to arouse one's loyalty and utmost effort. Although I now enjoy my life here I know I could not have embarked upon it straight from college without the initiation. I have already described.

My final section attempts to discuss some of the duties of a teacher in the secondary modern school. We often remind the children that 'they come to school to learn', but it is easy for a teacher to feel satisfaction without having taught one thing! Occasionally the attendance register, dinner register, milk bottles, medical inspections, money collections, dinner and cloakroom duties, showers, supervising girls dressing and washing, and checking equipment seem to push actual instruction into a position of secondary importance. How far this is regrettable I do not know, for obviously without physical well-being a child cannot develop satisfactorily and many of these extra duties are associated with a child's physical development.

I find it impossible to make any comment on my experience of various teaching methods. I have endeavoured to modify and combine various suggested methods to suit the type of child I have met. At my present school an academic approach to lessons is favoured by the pupils and their parents. Although they enjoy games, drama and occasional frivolity in

lessons, a very extensive adoption of play methods and free discipline would cause much anxiety. Ample proof of this is found in the anxiety 'to get down to real work', shown by pupils entering the school from one local primary school which favours play methods in all school work. The home attitude to school is most earnest, parents are most anxious to discuss the child's academic progress and to coach and guide her in her weak points, in homework set by the teacher. My first school in a very different social sphere had an entirely different attitude to education. Parents tolerated the years preceding wage earning, a few sought for the child's academic success, but on the whole they and their children were quite content, having failed to achieve grammar school status, to pass their secondary modern stage as easily as possible. Without a continual search for 'exciting' methods of approach to hold their attention it would have been very difficult to teach them any of the more academic work. Certainly they loved their school but 'because we are the holders of the swimming shield' or 'we have broadcast on the radio' rather than 'because my teacher has helped me to learn'. At my present school any extensive play method or outside activity requiring rehearsal in school time would bring several anxious enquiries for homework or to be allowed to work in the dinner hour, 'as we have missed our lessons lately'. It seems the only possible solution to lesson presentation to study methods and adapt them. In fact I have often been worried by the continual stream of advice offered to me by anxious Authorities. As soon as a method seems satisfactory it is pronounced to be outmoded while their new idea is the solution to all problems. Admittedly progress is essential, but perhaps the teachers might evolve progress and improvement in methods as they work, certainly with outside help but with a little less feverish anxiety to change almost for change's sake.

Conclusion: In this essay I have tried to express my feelings on my personal experience as a teacher; I have made no attempt to assess my failure or success nor that of the schools in which I have worked. It does seem however that, without the correct relationship of one

human being with another in a school, the palatial edifices and advanced methods of our planners' dreams are doomed to almost certain failure, when judged as means of educating young people for a good and satisfying adult life.

Teachers Should be Consulted

Mathematics: I taught Art, Geometrical Drawing and Music for my first year in this semi-rural Secondary Modern School. For the past fifteen months I have had the opportunity of teaching the subject for which I was trained to boys of all ages from eleven to fifteen. The subject in the school was rather disorganized when I took over. It had been taught by the class teachers of each form, with no particular reference to a school syllabus and the textbook material, or the little of it that there was, was sadly out-of-date. I found it necessary, first of all, to ask the headmaster for more time per week for each class (from 80 minutes to 150–160 minutes).

As there was at the beginning no school syllabus I was able, on being requested by the Headmaster, to draw one up to use, and include much of the material which had been offered me in my training. I was now working in the subject of my particular interest with some confidence and after my four-year syllabus had been approved by the Headmaster I was then able to work with more definite aims in view.

In applying this syllabus I found that work with the first year children became quite straightforward. In the second, third and fourth years the problems were greater. The appropriate parts of the syllabus could not be applied satisfactorily because the pupils' elementary knowledge was insufficient and much time was spent with them in revision.

It would seem that the mathematics syllabus in a secondary modern school should try to anticipate the work the pupils are going to do after leaving school, and also they must be persuaded that revision is necessary in order to do the sort of Mathematics which they appreciate doing and which they realize will be useful after leaving school. I feel at the moment that the sole desire of the average secondary modern schoolchild is to leave school and they

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have no wish to pass further examinations; consequently I should like to see more chance of vocational training in the upper forms, for example boys who train to become engineers require a different bias in their work in Mathematics from those who are going into jobs in which they would just be able to apply their elementary knowledge.

To teachers coming straight from college it would appear that a set syllabus for all is the best arrangement, yet after teaching for a time it becomes apparent to teachers that different children need different branches of the subject, but this cannot be put into practice immediately as I feel that a certain amount of teaching experience is necessary before these thoughts can be applied.

Finally, I believe that in order that Mathematics in the secondary modern school should fulfil its purpose in the new secondary school system, there should be some sort of official guidance as to what is and is not necessary, as I feel that many secondary modern schools are at the moment steering a very haphazard course in trying to carry out their supposed intentions in Mathematics.

Comments on Teaching generally: The overall satisfaction which I feel after this short period of teaching is that, in the large amount of freedom allowed a teacher in the planning and execution of his work, the possibilities of approach and presentation are infinite. It seems that with experience, the pride, interest and enthusiasm of a teacher is exhibited in the reactions of the children both individually and as a class. From my own teaching this was not apparent in the first year as I was then concerned mainly with the development of my own methods, but with my confidence in my teaching ability improving I have recently found a much more satisfying response.

The general internal school organization is, from a teacher's point of view, quite satisfactory, but I feel that in school matters which are decided at a higher level, namely Local Education Office, the ordinary teacher should be consulted more on what is required, instead of so many decisions being made by 'administrative assistants' who are out of touch with the actual situation.

Teaching Satisfies the Plodder

I taught for about a year in an all-age school in a mining village and for the last three years I have been employed in large Technical Colleges.

I enjoyed my stay in the all-age school as a person but as a teacher I considered most of my work to be a sheer waste of time. The children were all warm-hearted and polite, but as pupils they were shocking in both attainment and diligence. I got little satisfaction from teaching them any of the subjects laid down in the time-table, but I did obtain great satisfaction from playing outdoor games with them, discussing their exploits out of school, talking to the older pupils about their future, and allowing and encouraging them to teach me about the countryside. The children below the age of eleven on the other hand were a joy to teach, responding to every movement and question, enjoying themselves and working at the same time.

Somehow these children would lose all interest in school at an early stage after the 11+ examination. The attempt to keep out any vocational training is, in my opinion, a big mistake, for they hardly progressed one step academically in four years. Something was necessary to maintain their interest and it could not be found in the hundred and one subjects on the time-table nor by watering them down or disguising them under other labels such as Social Studies. They were leaving the school for the most part determined to have nothing further to do with 'scholastic' education, unable to write a short interesting letter, unable to spell correctly most short common words, but all of them wearing the veneer of the hundred and one varieties served up by the school.

Discipline presented few problems except on rainy days. Most of my objections to this school were the result of exceedingly poor organization — no one had a real sense of purpose, the headmaster, like so many, would not co-ordinate the teaching and methods of so many essentially individual teachers. There was some coherency in the time-table, but it stopped there. There should be a fairly lengthy training course outside the schools for headmasters and prospective

heads. Every head whom I have met has spent most of his time on administrative details and hardly any on effective supervision and co-ordination of teachers.

I have found my work in Technical Colleges to be far more satisfying, particularly with those courses which are not preparing for an external examination. Here one can definitely teach from interest — the pace can be varied — and one can pursue points embracing many fields so that all students can at some time make a contribution. The groups of students are generally smaller and each student can be treated as an individual — one can then see the results of work, in changing attitudes, greater confidence, and a willingness to discuss problems affecting both themselves and the community. Most girls in the secretarial courses come to us as raw girls from grammar schools, but leave for the most part as women. Apart from any academic achievements the course has been successful in furthering this transition.

The short courses for people from industry are very satisfying for here are men who have a really serious purpose in life and work comfortably in the group situation.

The dissatisfying part of Technical Education is that there are in it many teachers who, having fought for and achieved promotion, now sit back. Promotion in teaching is so often not a result of sustained effort and whilst people are promoted no one is ever demoted. No matter how satisfying a job can be, 'bread and butter' considerations must needs come first when one has dependants.

Teaching satisfies the 'plodder' but only half satisfies the person with ambition, for it does not offer sufficient career prospects for those who are prepared to put all they have into the job. Salary scales stifle enterprise but there seems to be no alternative.

Equipment is always hard to obtain and the long wait for the main and sub-committees' permission tries the patience particularly when the amount involved is trifling.

I have given up vacations in order to keep abreast of developments in industry — working for no payment from the firms, and at times involving myself in some expense. The committee encourages this work by keeping the

teacher waiting at least six months for recompense at the end of exhaustive enquiries to see if the giving up of vacations was worth while. The Ministry glibly pronounces about interchange of technical teachers with industry but does not suggest how the ensuing difficulties could be overcome.

I spend long hours in preparation, — until 10 p.m. four nights out of seven, but I find this doubly satisfying if it goes down well the following day. Marking also is for the most part necessary but again is time-consuming. Teaching time in general is far too high and leaves little spare time during the day for further reading and preparation.

I am sorry if my account displays much confusion and is thoroughly disjointed. In spite of my many moans I do enjoy my job and I have just turned down a four figure offer from industry which tempted me greatly!

Secondary Technical School-Girls

The type of school: I have taught only at one school as yet — a Secondary Technical School for girls. Parents sign a contract to keep their girls at the school till the end of the year in which they are sixteen. They may remain till seventeen or eighteen. The building is old and except for the Science, Domestic Science and Typing rooms, it occupies the upstairs floor over a Junior Mixed School.

The total on roll at present is just over 300. There are twelve full-time staff including the headmistress, and five part-time staff (who are equivalent to three teachers).

Dissatisfactions: most of these are minor but nevertheless exist; 1) the building has inadequate cloakroom and washing facilities. The Biology room has no source of heating for experimental purposes; 2) the attitude of other people — the general feeling — *among the teachers* — that every lesson is a drag to be got through as quickly and easily as possible and 'the sooner it's Friday the better'. Also the attitude that being a teacher is something to be slightly ashamed of. Outside the school, the 'cooling' effect that disclosure of one's profession seems to have on other people; 3) the work — the amount of time taken up every evening by essential school work. (By this I mean for

example marking and preparation *not* school clubs and the like). Frequently this work leaves very little time for social activities or personal interests, yet surely these interests are almost equally important. At any rate the inability to talk about anything but school and school work seems to result. 4) Personal difficulties — a somewhat overwhelming sense of knocking against a brick wall in some lessons. The fact that, especially in work for the General Certificate of Education, the amount of work to be covered always seems to be too great for the time allowed. One difficulty here is that in spite of the lack of tradition about academic work a few girls are entered each year for the G.C.E. I think the number of girls who finally sit the examination hardly justifies the time spent on very difficult work by the less able girls.

Another difficulty is the strong competition for interest between homework and other activities, especially television, 'the pictures', and with some of the girls, dancing. The attitude of the parents towards school work often conflicts with that of the teachers instead of complementing it.

Satisfactions: The satisfaction of seeing 'little girls' from the Junior School develop into capable and thoughtful young women is one which naturally takes some years to complete. After three years at this school the satisfaction is still incomplete but it is there.

The more immediate satisfaction of finding girls curious to go on and find out more after a particular lesson repays the energy spent in finding interesting material.

The knowledge that the work we do is helping to prepare these girls for a useful life is satisfying, though at times it seems a terrible responsibility.

A Mixed Secondary Technical

Teaching: Reflections by an unmarried twenty-five year old school mistress after twenty months' teaching experience in a Mixed Secondary Technical school in a country town.

Is it too naïve to point out that the task of discovering 'all that is involved in the teacher's job' is an extremely difficult one? First, this 'all' varies from one teacher to another depending

on how far each believes teaching is more than a job. Secondly the teacher's difficulties and satisfactions stem largely from his own personality and from the school where he works — the word 'school' here meaning the whole inter-action of staff, children and building. Thus the more one considers the 'job' of teaching the more individual do its problems and satisfactions appear: yet the following account may be of some value, since man is not as different from his neighbour as he might like to think.

After an initial period of apprenticeship the problems that arise because of the new teacher's inexperience slip away and some difficulties are left which are fundamental in that they spring from human weaknesses and imperfect physical conditions that are not easily alterable — if at all! Parents, home life, staff, children (and the actual school building) all have great influences one upon another.

In a Mixed Technical School one has to be prepared to teach all kinds of children from those who hope to go to the training colleges (or universities even) to those who may gain less demanding employment than many Secondary Modern schoolchildren. Home backgrounds and interests are varied, and it is difficult to acquire a uniformly high 'tone' throughout the school. In all fairness it must be noted here that inadequate and scattered buildings and playing fields, no general assembly hall and a compulsory percentage intake each year tend to disunite the school physically, in *esprit de corps* and general purpose.

The school is streamed A, B and C according to ability during the first three years of general education, and according to the vocational courses followed after the third year. This eliminates to some extent the difficulties of teaching children of varying abilities, but mixed classes of boys and girls in the C stream during their third (and sometimes second) year usually become a problem. The C's particularly find the general course of the first three years (which is set as the same given to A's and B's) unpalatable and with little meaning for the kind of life they will lead in the world. As a young female teacher unused to boys, I found the C groups very difficult to control and interest. I was at a loss to know what sense to appeal to

in some of these boys. As individuals they are reasonable enough, but not in a mass.

The girls being more mature than the boys of the fourteen to fifteen age group, their general behaviour and tastes in literature are different. In a mixed class of this kind therefore, the teacher's energies, are divided and the results are unsatisfactory or not as good as they could be.

A drastically reorganized course of a different school altogether would help these children, so perhaps here I should record not only a major difficulty in dealing with the mixed adolescent C stream but also dissatisfaction with the syllabus and organization of the school as far as the less academically-gifted children are concerned.

Nevertheless teaching in a Mixed Technical School is very interesting. In language work it is stimulating to have the wider interests of boys brought into the lesson, while the girls often show the boys better ways of expression. The boys' sense of humour keeps the school alive and balanced, and this happy atmosphere exists among the mixed staff too. In fact I like teachers, as a general rule, and find great satisfaction in working with them and being able to discuss common problems and pleasures connected with the children we share.

Remembering my own girlhood in a single-sex school, I view with satisfaction the boys and girls growing up together and acquiring a knowledge and understanding of members of the opposite sex even though they may not be consciously 'interested' in them yet.

A form teacher's fathering or mothering instincts may be absorbed by having a form to look after and I am particularly glad to have a first-year form of my own. I like these 'younger ones' very much and when teaching them can still concentrate on studying individuals, because the actual work being taught does not demand my full attention. As the school has no hall for meetings, form teachers do not see parents, which is a pity because many little difficulties could be solved or avoided by friendly, but not too frequent, meetings between teachers and parents. It may be a hangover from their own school days that many parents lack confidence or ease in

meeting teachers. Some parents leave the teaching of religion or table manners entirely to the teacher who then finds it difficult to cope with so many facets of education at once.

Many duties besides actual teaching creep into the teacher's job. Some of these such as school reports, outings and clubs, are legitimate enough, but if collection of dinner monies and juggling with register totals were excluded, the teacher would have more time and energy for his real work.

Besides teaching the younger children, as a General Arts' graduate in a Technical School, I have been given more advanced work, — parts of the G.C.E. at O and A levels in English, Latin and French, — than would be offered me in a Grammar School. This I welcome as an inducement to keep up my own studies and I enjoy taking the small groups of the Sixth Form and discussing the work with them. Altogether the preparation necessary for the Sixth Form work and the marking for the Lower School (which averages thirty members in a form) take up more of my free time than I like, but I have a very pleasant time-table, — it includes some girls' games too — and feel quite satisfied to stay at the school a 'reasonable' length of time.

Teaching usually involves more moving about the country than many other jobs do, and this presents difficulties as to the type of accommodation one shall try for, or can obtain. To the young unmarried teacher with but slender ties, this is not such a great problem as it is to the teacher with a family or ageing parents to support. Wherever the teacher chooses to live he cannot help being more or less aware of a moral obligation to set or follow certain standards of sober dress and living, whereunto his modest salary rather invites him. For me this is not particularly difficult, but it can be irksome especially in a small town or country district.

Thus the 'job of teaching' becomes a way of life! On the whole I find my way of life, my job in my particular school, very satisfying. I have the younger children and those more academically inclined at the top of the school. As a woman I find teaching particularly gratifying and I feel that the 'job' demands, more than any other, what I have to give society.

Further Education rather than School

From February 1953–July 1954 I worked at a Mining and Technical Institute where we catered for three forms of Junior Technical School students, age ranging from 12+ to 16+. In addition, part-time day and evening classes were arranged, primarily for mining students. I was spending twenty-six hours a week in the classroom, excluding evening classes, and I was therefore unable to run the courses as well as I wanted to. I was teaching engineering science, mining science and chemistry and I could not adequately prepare my practical work. I was also disappointed with the Principal, who was far more concerned to please Inspectors than organize an educational establishment.

In September 1954 I was very pleased to take an appointment in the same town as Mining Lecturer at the College of Further Education, which is a very modern building. Since then I have had a greater feeling of independence. I have no petti-fogging clerical duties, nor needless disciplinary duties to

perform. I am also given maximum opportunity to develop my department along my own lines, without interference.

The points which give me satisfaction are as follows: 1) Great variety of types of students due to different working environments and pre-college experience of intake; 2) Interesting to see the more intimate link-up of theory and practice through meeting working students; 3) Chance to appreciate different teaching techniques applied by staffs for Commercial, Domestic Science, and Engineering classes; 4) Giving a new chance to pupils who may have missed the opportunity for full-time education. Restoring confidence to those who may have a feeling of failure or neglect.

The few difficulties are as follows: 1) No thorough vetting of intake resulting in a wide range of intellect in the classes. This leads to query as to the best teaching method. Pure lecturing benefits the *good* but kills the *poor*. Pure teaching benefits *poor*, retards *good*. 2) In some schools, here for example, a mixing of further education students with junior technical pupils led to disciplinary problems.

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Getting to Know Children

After four years in the same co-educational Grammar School, I now feel thoroughly acquainted with the children and the first difficulties of adapting one's degree work and Education Year work to the needs of children have been overcome so thoroughly that I am barely conscious of them. I remember, however, that it was very difficult for me to forget Anglo-Saxon and Chaucer and T. S. Eliot and again become interested in *Treasure Island*, *Lamb's Tales from Shakespeare* and Walter de la Mare. I was amazed at the extent to which I had forgotten what children *en masse* are like. What I had to teach seemed so much more important than their seemingly petty little fussings. One soon became used to this fussing again and the helplessness of the little ones, and rather enjoyed the friendliness and naturalness of it when one had it in hand and perspective. At first, in a large school, there are so many demands on one's time that it is all a little frightening, — society meetings, arrangements for school parties, games' practices, marking and so on. I think it is a mistake to give a new teacher a new form unless it be from the point of view of having as much on one's plate as possible for one year and finding things easier afterwards. Form routine bothered me a good deal because I did not at first realize how important tidiness and a certain amount of discipline were and was constantly being reprimanded, — in a very nice way, — by the Headmaster for allowing the boys to slouch in desks and sit together. I was so intent on making my lessons satisfactory to myself that I was unaware of these slacknesses.

It took about a year for me to realize the value of rating the behaviour of the child over his intellectual ability and another year for me to become accustomed to treating each child according to his personality. In the third year I really began to enjoy teaching for its own sake, but I attribute this late start to my personal slowness at coping with emergencies quickly and effectively.

It is the unexpectedness of children's reactions which makes teaching first of all a difficult and afterwards an enthralling job. At first one is

knocked off one's balance by the baffling way in which a child has misinterpreted a remark and one blames oneself for not having made it clear. Afterwards one looks at the child to see whether it is unusually dull, or eccentric, or just impudent, and either carries on the lesson from that point or creates an amusing diversion so that the other children will remember the right meaning.

In the fourth year, one learns to love again for their own sake, children's books and nothing gives me greater pleasure than delving into Arthur Ransome or Geoffrey Trease or Noel Streatfield with the eleven-year-olds. By now one has confidence and children sense this in that they confide their lives to one and open up new fields of interest. After this time too, I am entrusted with the Sixth Form work and G.C.E. work and, although it is difficult coping with the syllabus in the required time and making fourteen-year olds understand, even vaguely, the adult emotions of such set books as Wordsworth's *Prelude*, *Richard II* and *The Cloister and the Hearth*, one enjoys the solid all-out drive to make the children put 100 per cent. into work that they have previously day-dreamed about.

My only grievances against teaching at this stage are:— the numbers of Sixth Form children who take a subject to 'fill in' time and have no love for it. This makes for very dull lessons, — one expects discussion and spends one's time grumbling at them or pouring knowledge into them which one knows to be a wrong method.

And very minor:— the extent to which children expect one to spoil them and run after them in the Senior school where they ought *to organize* their own activities.

I also think that one becomes more conscious of one's position in the Staff Room and has more say in the running of the school: this is accompanied by a greater concern for one's social status and interest in the education system itself.

Goals and Incentives

I began teaching nearly ten years ago, after four years in another profession and six years in the Services. Comparing experiences thus gained, I have found that teaching is a far less

narrow profession than is conventionally supposed. Though my adult contacts are more restricted I have found a far wider range of interests than in any other work. Secondly teaching is a much busier life; though working hours are nominally limited, there is a great deal of preparation, follow-up, and re-examination of one's premises to be done. Thirdly, teaching demands a higher standard of day-to-day physical fitness.

The satisfactions one meets have often been stated: the satisfaction of seeing young people learn. This sounds priggish or like a compensation for various drawbacks unless one appreciates that only a little is achieved at a time; teachers are concerned with (and usually see) only the beginnings and not the endings. Most of my mistakes have been due to attempting to teach too much.

The second and ancillary satisfaction is the freedom to experiment in one's teaching methods. Many experiments end, apparently, in negative results but not in failure, because they do not set up patterns of error in children, and they usefully uncover causes of confusion which the next experiment can avoid.

The chief difficulties I encounter are in providing incentives to learning, especially in the teaching of English — a 'subject' in which there is no clearly defined body of knowledge. Some incentives arise easily out of day-to-day school relations, some traditional rewards and incentives are efficacious; but, especially with 'less academic' adolescents, motivations are increasingly materialistic. There is still, — though less, — prominent the fallacy of 'interest,' that it is something to be given to the learner by teacher or book, and not something to be achieved by the learner. The literature of educational psychology has not been very rewarding on the subject of incentives: lists of 'basic human drives' and so on seem too diffuse, and remote from classroom practice.

Much of the difficulty about incentives is related specifically to the sociology of the school in which I have taught for five years: Secondary Grammar, London, population 780 boys. During the last twelve years it has lost independent status, trebled its members, admitted children of widely differing background,

yet I do not think that those responsible for policy have modified the notions of Secondary Grammar School education which they held before 1944. Numerous *ad hoc* rules have been made to mitigate the effects of over-crowding and consequent crowd-behaviour; courses have been continuously modified and re-named but they remain groups of separate subjects, un-integrated; school organization has been stream-lined, factory-wise: the result is that there is an underlying instability, lack of settled rhythm. Little has been done to encourage stabilizing influences such as the life of sub-groups and to coalesce these sub-groups into the whole school life. There is therefore a lack of corporate feeling in which incentives could be nourished. This is aggravated by the fact that though the school is in a London borough it is, for various, geographical reasons, relatively isolated from residences. Children attend from five different boroughs, and from an adjoining county. This variety of local origins and loyalties also makes it difficult to establish a unity of interest about the school. The environment is too big for the school and this further limits the opportunities to supply incentives to learning where sentiments and loyalties are already diffuse and undeveloped.

Faulty Border-line Selection?

We are a typical city grammar school. This means that we have to face the problem of dealing with many boys who are not by nature keen on learning for its own sake. They are sharp-witted enough to negotiate 'the eleven-plus exam' but not blessed with an educated home background which could help them to resist the attraction of wasteful and shallow out-of-school frivolities. They do not realize the vital necessity of out-of-school study if they are to achieve the necessary standard for good results at 'O' and 'A' levels. That is the great difficulty, from which a good many of our individual problems spring.

Incidentally, as the work of these boys deteriorates, the first subjects to suffer are the Arts subjects, always the weakest ones in this city. The school has an excellent reputation for Mathematics but, in spite of great efforts on the part of the staff, the standard of achieve-

ment on the Arts side is mediocre.

Discipline in this school is very regimented. It has to be for safety's sake in a school of 800 boys using buildings planned originally for half that number. Certain extensions have been built from time to time and more are in the course of construction. However, our numbers have risen steadily every year that I have been here.

In class, discipline, except in the first, second and sixth forms, cannot be of that ideal relaxed kind which one would like to encourage because of the attitude of 'cheek' towards authority, which seems to be more than ever a sign of the times. This applies to all walks of life, not merely in a school.

The Headmaster tries to maintain the tone of a grammar school as it was before the 1944 Act, with pupils who, to a great extent, have no innate understanding of what he is driving at. He tries to instil a pride in the school into the pupils; this should emerge far more freely of its own accord, for the school's reputation in the district, and indeed in the city, is a good one.

So far I have dealt with difficulties which confront the school as a whole and which confront me personally as a teacher of English. But I must hasten to say that my general feeling towards teaching is still one of contentment.

One has the satisfaction of doing a constructive job. Apart from the necessary struggle one wages to obtain the highest possible number of 'passes' in public examinations, one has the task of trying to introduce boys to an atmosphere and approach to life that they perhaps could not have obtained in any other type of school. This is something in which a teacher of English is given more opportunities than are granted to any other subject master.

A great deal is said these days about the unfairness of the eleven-plus examination in that boys who deserve a place do not win one. But, as I see it, too many boys are getting into grammar schools at eleven who are not worth a place. We take in 140 new boys each year of whom some twenty-five prove hopeless. They leave from VB or earlier having accomplished nothing. I should like to see this number of places saved for a later entry at thirteen when

the late-developer could join the grammar school, enjoy its unique but valuable atmosphere and reach a creditable standard as he goes up the school. The machinery for transfer is, at the moment, applied at this school in only a few cases each year. This compromise system which I have mentioned above would work to the benefit of the boys to whom it would apply, for neither the failure nor the frustrated boy is really a happy pupil. It would benefit the school because it would raise its general standard both in work and as a social community.

Learnt in Six Months' Teaching

There is no stock way of dealing with boys, for example with those who continually produce poor work. I usually find out a boy's home background, the conditions in which he does his homework and whether or not he is spoilt by his parents. I usually find the answer to bad work in this way. Giving detention or extra work therefore will not work in every case. All that one boy may be seeking is a little extra encouragement in class and to see that the teacher is taking an interest in his efforts. You may say that this is not possible in a large class of forty or more but I still think that it is. A small word of encouragement whilst walking round the classroom or a chat when meeting him out of school will often do the trick.

I always try to deal with any misdemeanours myself and only send them to the Headmaster as a last resort. I think that to send a boy to the Headmaster or threaten to do so is only to admit that you do not know what to do with him yourself. I am sure also that the boy can usually sense this. He will then get a feeling that he has conquered you.

Being rather a shy person and sensitive by nature is not a handicap as I feared it might be; it has in fact proved to be a distinct advantage in teaching. I conquered my feeling of shyness and of being afraid almost to face a class whilst on teaching practice; but being sensitive one is very quick to realize that a particular lesson is not going down well and that perhaps a different approach is needed. It is also much easier to notice class reaction.

I have found also that one has to be about

five different people all enclosed in one personality. I am sure that teachers would do well on the stage. One's whole approach and attitude must change whilst walking from the first form to the fifth. Like slipping out of one costume into another.

Above all one must have a sense of humour and retain it as well, and not become cynical, easily done I should imagine. One has to keep a constant eye on oneself to see that one's initial keenness is not warped. I have also noticed that one's school's attitude can so easily not slip away when one is out of the school environment. I have already spotted the danger; it is so easy to become the typical school-master when in a crowd of strangers. I have tried to get away as often as possible at weekends and forget all about teaching. I think it is a good thing to be out of the influence of one's colleagues as often as possible (not to be anti-social!) and not be constantly involved in teachers' chit-chat.

One last thing I have learnt. It is quite useless to try to prove oneself to be infallible. Far better to admit one will have to look something up when asked the awkward question. I have noticed in such cases how anxious boys are often to help one and be the first to find out the answer. If one tries to bluff one's way then boys usually sense it anyway and are all the more anxious to trip up the 'know-all'.

Looking back on my training year I can sincerely say that the most useful part of the course was the teaching practice and the discussion on teaching experience, when one can learn from one's own mistakes and also those of others. I did not find the psychology lectures any real use save for the fact that they make one more aware that problems exist. Too much reading of psychology out of text books leads one, I am sure, to try to put individuals into categories and types rather than realize that each boy is an individual and that he cannot be 'placed'. One cannot learn to sum up character and difficulties and know how best to solve these except through experience.

I am more than pleased that I decided upon teaching as a career, for besides being the teacher, one is oneself the learner as well. I seem to learn something new every day.

Some Satisfaction and Frustrations of Teaching

1. *Intellectual and Cultural Opportunities:* the teaching life, both during training and in practice, makes possible the development of habits, tastes and interests from which great cultural satisfaction can be obtained and through which a rich and full life can be enjoyed. *But* to some extent this may be hampered by limitations of income, energy, and time available to a normal, conscientious teacher, and by the inadequate recognition generally of teaching as a profession.

2. *Work in agreeable physical conditions and in congenial society:* this for many can be a considerable source of day-to-day satisfaction, even when they note the superior conditions (for example hours of work, length of holidays and so on) of some teachers in other lands or in other types of school. *But* there is the danger, with its subsequent sense of frustration, of forgetting the conditions of life and work and leisure of the majority of our fellow-citizens, and of becoming, in fact, or at least in outlook, members of a group marked off from the rest of the community; and in any case conditions (buildings, size of classes, equipment etc.) are far from agreeable in many schools, and not all staffs are always able to work and live well together. I should have thought that this, however, was not so peculiar to teachers as the fact that they appear able, more than most, to maintain their morale even in uncongenial conditions and to co-operate reasonably and effectively together.

3. *Freedom and Responsibility:* Although teachers lack the full freedom enjoyed by those admitted to some professions, the British teacher, to varying degrees according to his situation, enjoys much real freedom to organize his teaching in his own way, to exercise responsible control over the young, and actively to participate in determining the work and organization of his school; and for many, such freedoms and such responsibility can be considerable and a satisfying source of pride.

But to some extent frustration may occur when the many authorities under whom or under whose influence his work is done in this

country (superior colleagues, head teachers, local inspectors, H. M. I.'s, University departments who select his pupils for entrance, Examination Boards, Governors, the Government, and so on) may not be urging him in the same direction. In one sense, of course, the very variety of pressures increases his freedom, but may also increase the strain on a responsible teacher in a way not felt in a more thoroughly authoritarian regime or unified society. This is especially so in a period such as the present where old standards, traditions and habits have been partially undermined and new ones have not yet clearly emerged.

4. *Vocational Satisfaction*: Teaching, despite the relatively short formal hours apparent to the public, can be a most absorbing twenty-four hours a day occupation — a genuine vocation — in which the mind all the time is thinking backwards and forwards over the variety of lessons to be given, the problems to be tackled, the relevant reading to be undertaken, the voluntary community and professional activities to be pursued, and so on. The creative nature of the teaching relationship is another aspect of this vocational significance of the teacher's life which, taken as a whole, is wont to absorb more of his time and energies and thinking than is the case in many, even professional, occupations. *But* the frustration of having limited time and energy for more purely personal, family and community pursuits may become considerable, unless by careful

self-discipline a happy balance can be struck.

5. *A sense of Social Service*: Teaching can provide a sense of 'doing a job' important in the economic, cultural, moral and social life of the community, and exhibit a humanist purpose not degraded by commercial, official or socially futile considerations of the kind paramount in many occupations. *But* this sense can be frustrated when one is aware of the limited scope and provision society is sometimes prepared to allow for public education; of the uses to which the talents, interests and skills developed may be put in later life; and of what is expected of the schools by those who may not all co-operate sympathetically in the achievement of their objectives or who may in many cases tolerate economic, cultural and propagandaist exploitation.

6. *Opportunities for Humour and for Appreciation of Comedy in the Human Scene*: Much satisfaction of this kind at a very human level can be derived from daily contact with many young people at varying stages of intellectual, personal and social growth and with many different backgrounds and temperaments, and from the ways in which the dutiful teacher is obliged to don the mask of adult severity.

But the nervous fatigue and the difficulties of effective teaching over a long term, even in good conditions, may well frustrate the equanimity of the most balanced of teachers, unless he is able to find other outlets for his frustrations.

NEWS AND NOTES

A World Education Conference in Japan

ON the memorable occasion of Japan's admission into the family of the United Nations and our Society's designation as the Japanese section of N.E.F., the Kokusai Shinkyoiku Kyokai (Society for International New Education) opened its three-day World Education Conference at the Chiyoda Hall, Tokyo, Japan, on October 24th, 1957, the day on which twelve years ago the United Nations Charter had formally come into force.

There was an attendance of 487 in all, 56 from overseas (27 American, 1 Austrian, 5 British, 1 Burmese, 11 Chinese, 1 Cambodian, 2 Filipino, 1 French, 3 German, 1 Indian, 1 Malayan, 1 Nigerian, 1 Stateless) and 431 Japanese.

Dr. Saiyidain, President of N.E.F., was to have come to add dignity to the conference with his presence and lecture. He had been obliged to cancel his attendance because of unavoidable circumstances. This was much regretted and we missed him.

We had the pleasure of receiving greetings

at the opening ceremony from Mr. Toh Matsunaga, Japanese Minister of Education, Mr. T. Maeda, President of UNESCO National Committee in Japan, Dr. A. Osada, President of Japan Pedagogical Society, Dr. E. Troyer, Vice-President of International Christian University, and Mr. Shin Ryu, the leader of Chukaminkoku delegates.

Dr. Saiyidain's message to the conference was as follows:

I send my cordial greetings to the delegates of the World Education Conference . . . I do so both in my personal capacity and as President of N.E.F., which is vitally interested in the success of this conference. It is a matter of deep regret that circumstances make it impossible for me to participate in it personally.

What is it that brings together so many educationists from different parts of the world to this common platform? I would like to think that it is not merely the cordiality of your invitation and the beauty of your fascinating country but also a poignant awareness of the urgencies of the existing situation and a consciousness of the role that education can play in tackling this situation. A new world, sponsored by Science and Technology, is coming into being so rapidly that our ideas and emotions are unable to catch up with the tempo of change. Nay, more; we are not even able to comprehend their full implications and perils and possibilities. The 19th century had, to our way of thinking, conquered space and time but the 20th century has done so in a manner which was beyond the imagination even of our scientists a couple of decades ago. It has also increased, to an alarming and incredible degree, our powers of destruction and our capacity to poison the very sources of life. What is the safeguard against these satanic agencies of destruction which, in the hands of any mad State or even a mad group of individuals, can bring about the doom of mankind and set at naught all the forces of democracy and peace? Nothing that I can think of, except the force of right ideas and values, of education as the agency through which these ideas and values can strike root in the heart and mind of men and women and thus give a new orientation to their national and international conduct. But

this national and international conduct is, in the ultimate analysis, a spectacular expression of the conduct of individuals in their day to day relations, magnified and exaggerated by pressures of group psychology. The sources of conflicts, discords and complexes must, therefore, be sought eventually in the distortion of instincts, impulses and emotions which form the warp and woof of our everyday conduct and with the shaping of which our schools and colleges are concerned at the stage of childhood and adolescence. This accounts for the central place which Education should — though it *does not* — occupy in the valiant efforts which the finest spirits of all the countries are making to save mankind from moral as well as sheer physical destruction. And the special function of 'New Education' in this context is to reaffirm the basic values for which it has stood throughout its history — the uniqueness and value of the individual, the primacy of the human spirit, the flowering of personality in an atmosphere of freedom, the essential inter-relationship of the individual and the group, the inculcation of humanism which transcends the boundaries of colour and race, caste and religion, a passion for peace and social justice and a feeling for the creative values of life . . . These are big words — they are also perhaps vague words which may sometimes form a smoke-screen for hypocrisy. But they are also basic elements in the personality of the free, social individual and the pattern of the 'good life'. We can get out of the *impasse* in which we find ourselves only to the extent to which we transform these values into curricular terms and infuse education with their life-giving breath.

In his message to the conference, Professor Washburne, Ex-President of N.E.F. wrote as follows:

I am very sorry that I cannot personally participate but I wish all my friends in Japan to know of my heartfelt interest in the activities of the Japanese section of N.E.F., in the progress you people are making in using education to release the potentialities of the students rather than to cram them with knowledge, and your efforts towards greater world-wide understanding.

Mr. D. McLean, President of the Australian

section of N.E.F., wrote:

We of N.E.F. in Australia hope that our efforts can, in the future, be combined with yours for the preservation of peace between nations.

On the first afternoon, Dr. S. Kobayashi, President of the Japanese section of N.E.F. explained briefly the meaning of the subject 'World Community and the Younger Generation' which we had chosen as the main theme of the conference. Then he spoke as follows:

I believe that the great means for realizing the demand for the World Community must lie in the New Education carried out according to this demand. Unesco's efforts in education, of course, have much meaning in connection with this point, but at the same time the N.E.F.'s great efforts of many years must be valued highly. It is regrettable, however, to find that in the Eastern hemisphere sections of N.E.F. are found only in India, Pakistan, Ceylon, Australia, Tasmania, and Japan. I hope that those who have participated in the present conference will make efforts, when they return to their respective countries, to establish branches of N.E.F. in all their countries. This should be one of the tangible fruits coming from the conference.

Following his speech, Professor E. Inatomi, M. Kaneko, K. Hatano and K. Kaigo fully expressed their views on four topics comprised in the main theme, that is, 1) New World View and Moral Education, 2) Intellect and Scientific and Technical Education, 3) Mass Communication and Education, 4) Education for International Understanding.

On the second morning, Dr. L. G. Thomas, Professor of Stanford University, Research Professor in Education of Tokyo University, spoke on *The Place of Discipline in Progressive Education*, and Professor T. Tanikawa of Hosei University, on *Japanese Culture*.

On the same afternoon and the next morning, we had four section meetings in different rooms to deal with the topics as stated below, and full and lively discussion developed in each room.

In the first group treating the topic *New World View and Moral Education*, some of them said that two conflicting ideologies have

not been able, thus far, to find a common ground; yet we have to make more efforts to find it. Since the event of H and A bombs and the development of technology have been endangering human life and harbouring a menace of war, something eternal is being sought after and the answer is sometimes 'religion'. Democracy in politics, socialistic approach in economy, and humanism or 'culturism' of a higher level as a synthesis of these, should be sought for.

In the second group, treating the topic *Intellect and Scientific and Technical Education*, there was no conflict of views in concluding that we must put much stress on scientific and technical education from the educational standpoint, not only as a preparation for industrial production; and that what we need is not the simple scientific techniques but a highly developed technology, which the 20th century finds to be necessary.

In the third group, treating the topic *Mass Communication and Education*, it was recognized that there are three main steps to be considered in discussing the problem of mass communication: 1) how to use TV and Radio as supplementary means in teaching the conventional subjects; 2) how to teach what is not stated in textbooks by using audio-visual materials; 3) how to select programmes critically in utilizing mass communication in education. It was expected that all those concerned in education will hold critical views on how best to adopt mass communication.

In the fourth group, under *Education for International Understanding*, the following five points were discussed:

1) Language is a big block in the way of international understanding and goodwill. Even if we cannot decide upon a language to be adopted as an international medium of communication, effective language instruction should go a long way towards promoting international understanding.

2) Mutual respect between nations, irrespective of colour or creed, is of course essential.

3) Knowing each other should be the first step on the way to such a respect. Consequently, educators should do their best to give adequate information about the nations of the

world.

4) Exchange of students, scholarships, visiting teachers, and other channels of bringing together, not only representative *élites* but the common men and women, must be explored and utilized.

5) Acquiring factual knowledge about other peoples will not of itself however achieve the ultimate aim of international understanding. Over and above mere knowledge, what is needed is a deeper insight into the spiritual life of the nations. How are we to get this insight? Religion may be the answer, but religions have, in extreme cases, proved detrimental to mutual respect. We lack the word, though we seem to know what we need. Human understanding of humanity, perhaps?

On the final morning, all of us assembled again, and heard the reports made by chairmen of each section, followed by questions and

answers.

In conclusion, we passed the following statement unanimously:

All the people of the world desire from their heart to live in freedom, prosperity and true peace. This aim can be achieved only when the world becomes one co-operative community based on mutual understanding and friendship. All the participants of the World Education Conference in Tokyo, October, 1957, are firmly convinced that they should co-operate and make the utmost effort to encourage the younger generation towards the achievement of this high ideal.

Throughout the conference, the chairmanship of Mr. Y. Akai, Vice-President of our Society, was splendid, and the closing address by Dr. M. Harada, Vice-President of the same, impressed us all.

Dr. Sumie Kobayashi, *Keio University, Tokyo*

An Introduction to the Study of Comparative Education, Vernon Mallinson: (Heinemann 21/-)

The number of scholars who have spent their professional careers studying comparative education is small. Of these still fewer have published textbooks on the subject. Nevertheless their pioneering work, the excellence of their textbooks and their successful international collaboration have combined to give the subject academic respectability throughout the world.

Thus any contribution to the fund of knowledge in comparative education is welcome, more especially when it is made by a writer with the wealth of experience of Mr. Mallinson. As might be expected of him, *An Introduction to the Study of Comparative Education* is eminently readable. The reader is carried along, and his interest throughout the book maintained, by the quality of the writing and the clarity of the exposition. In places, Mr. Mallinson sets out to be provocative. This should cause offence to no one, for in his understanding of the systems of education he describes there is abundant sympathy. The real quality of this book lies, indeed, in the emphasis placed on understanding rather than passing judgment. This seems to me to be a *sine qua non* of any comparative study.

Book Reviews

Two distinct questions might be used to evaluate the book further. The first is: How far does it meet the stated objectives of the author himself? The second is: What contributions does it make to the advancement of comparative education as an academic study? As to the first, Mr. Mallinson's claims are modest. The book is intended to 'provide a conspectus of the contemporary scene in matters of educational policy and practice in Western Europe and to try to trace, on a comparative basis, how and why problems common to all Western European countries are being tackled in different ways and with what results'. The limitations in terms of field work are clearly stated. 'In the case of Russia and America I have had to rely on reports furnished by friends who have had the good fortune to spend some considerable time in one or other or both countries...' Even so, Mr. Mallinson's less sure handling of these two countries is apparent only when compared with the penetration of his insight into the situations for example in Belgium and France. The book is intended for 'students in training to become teachers', 'practising teachers' and the 'general public'. The various chapters take up particular topics or aspects of education in most Western European

countries and in the U.S.A. and the U.S.S.R. The first half of the book deals with the social purposes and differing aims of education, the second with the institutional aspects of the various systems. The method of organization leads to some repetition but provides, for example in the case of teacher training, excellent comparative studies of European institutions. On the basis of these criteria, Mr. Mallinson's book is excellent. The information it presents is up-to-date and it should appeal to students embarking on a first course of study in comparative education. Anybody wishing to know something about education in Europe would do well to read it.

One is bound to ask, however, what contribution it makes to the development of educational science. Methodologically it explores no new avenues. The search for the forces which determine national educational policy was initiated by the nineteenth century pioneers of comparative education and has been pursued by writers like Friedrich Schneider, L. L. Kandel and Nicholas Hans. The latter's historical analysis of the pre-war European scene is in many ways more profound than that of Mr. Mallinson, although the ground both authors cover is broadly speaking the same. Times, however, have changed. In the post-war period the diversities and conflicts within a previously dominant and dominating

Europe pale beside the emergence of the U.S.A. and the U.S.S.R. as the two most powerful nations in the world. In addition there is the spectacle of India — to mention one country of many — attempting to build up a modern democracy as a fully, if recently, independent sovereign state. And what of the new China and Japan? What of their educational policies? Behind all this lies the uneasy feeling that we Europeans face a new task. It is not to stress our differences but to search among them for the elements that might serve to unite us. Increasingly the determinants of Europe's educational patterns are going to be external to herself. To-day, with her many common traditions and institutions, Europe is under pressure from all sides.

In short, the world is now the comparative educator's laboratory. To foresee future educational developments in Europe requires that her relationships with non-European cultures should be studied. This might mean that the assumptions behind the earlier methods of comparative study have to be re-examined.

Perhaps this seems to imply that I wish Mr. Mallinson had written a different kind of book from the one he has; but the fact remains that I found it most stimulating and informative and one to which I shall constantly return for the insight it gives into our own and other systems of education.

Brian Holmes

The School in our Village, Joan M. Goldman (Batsford 15/-)

If the postman arrived during an outdoor singing lesson at Mrs. Goldman's school he would hand her the post with a wink and a half-wistful 'Wish I was still at school!' Reading Mrs. Goldman's book I continually felt how right the postman was, at any rate as far as this particular school is concerned.

It is a small village school in the Cotswolds with Mrs. Goldman as headmistress and only teacher. The age of her pupils ranges from five to ten. One of her main objects is to make the best of the mixed-age type of class: she seems to succeed by creating a family atmosphere of security, with each child being active and independent and feeling his own importance.

The big boys, nevertheless, cannot help rejoicing when transferred to a *real* school, as they call the Juniors' a few miles away. They naturally long 'to be off into the rough and

tumble of life', Mrs. Goldman says, and a big town school means their release from the restricted world of the village. Considering this and also all the hardships which face the teacher on her own with the double responsibility of Infants and Juniors, Mrs. Goldman asks if there is any point nowadays in a small village school when large schools are accessible to most villages.

Her own answer is affirmative: a well-run village school 'can make a unique and necessary contribution to education in a mass-production society such as ours', and the book under review is a powerful argument for this contention.

A large number of teachers in this country would share Mrs. Goldman's views on security 'as being at the heart of a child's needs': on Free Activity as 'the essence of a *general approach* to education', including the teaching of the 3 R's: on 'inculcating in the young a love of poetry' rather than just teaching them poems: on the importance of a link between home and school or between the children's restricted world and the world around them, etc. What makes her work outstanding is that she enlivens her views with a richness of ideas and a creative imagination; with a knowledge of her children which is, indeed, a deep insight — that of the psychologist *and* the artist — into their characters; with a rare readiness of response to the initiative of her pupils who, in turn, are constantly stimulated by their teacher's widely cultured, vivid and colourful personality.

The following scene is typical of how Mrs. Goldman meets her pupils' initiative. A little girl beating a tambourine suddenly remembered a dancer she had seen in a film who had bells on her ankles. 'Yes, why not?' said Mrs. Goldman and some bells were immediately tied to heavy little Mavis' ankles, 'which delighted her and her audience as she went off twisting and twirling to the sound of bells and the hammering of the tambourine.' It is with this *sincerely participant* 'Yes, why not' that Mrs. Goldman helps her children to realize their own ideas, encouraging them to express their imagination freely. She has also a special talent for meeting an individual pupil's need and combining this with the general interests of teaching.

This book is not only a rich collection of methods, it is a work of art. For Mrs. Goldman is as good

an author as teacher, and there is not a dull page in her book. The atmosphere of both village and school is brilliantly conveyed, and the children come to life. One is not likely to forget lethargic little Henry, lurching always late into school, 'heavy eyed, bewhiskered by the remains of his breakfast', exhausted by 'bringing just himself' and 'without any pretence that he would not rather be back in bed', yet writing stories beginning with 'One day I am going to kill a giant' or devising arithmetical problems dealing with fierce bulls killing everybody but himself: or silent Amy who 'gives an impression of not so much enjoying childhood as merely somehow getting through it': or Head Boy Eric, who invented for himself the privilege of advising Mrs. Goldman on how to run her school. We recognize these children as types represented in every classroom, yet enjoy them as admirable sketches of individuals.

To the general reader the main interest of this book lies in these characters and in the peculiar charm and humour of the author's style. But for teachers and students of Training Colleges it should be an inspiration.

Vera Rez

Plutonia: An Adventure Through Prehistory; V.A. Obruchev, translated from the Russian by Brian Pearce. (Lawrence and Wishart, 15/-)

It will be difficult for young people to read this without comparing it with *The Lost World* and for others to do so without contrasting it with Robin Place's *Finding Fossil Man* (Rockliff) which latter became available at almost the same time as *Plutonia*. The Russian scientists who take their ship 'The Pole Star' to Kamchatka and on to explore a supposed continent lying to the North of the Bering Strait have every kind of adventure with the enormous creatures of the 'Geological Periods' and find a living community of primitive antiquity. The thirty-one black-and-white sketches by E. J. Pagram enliven the fiction rather than vitalize the fossil types which are surely the real subject of the book. The style ranges from the stilted to the turgid and back again. However 'non-literary' the Secondary Modern child may be he is very ready to abandon a narrative where people 'proceed' to do things, rather than doing them. He will not readily join a band of scientists whose leader

says, 'Now let me tell you my plans'... or, 'Soon we shall encounter ice'... or, 'One only has to direct one's efforts purposefully, making use of the experience of our predecessors.' In his youth, we are told, the author was 'greatly' influenced by the writings of Jules Verne, Conan Doyle and other masters of the tale of fabulous exploits.' One feels that the translator is even more under the stylistic influence of those distant days in science fiction. Some of this may be explained in part by the fact that *Plutonia* was first published in the U.S.S.R. in 1924. The need for an exciting treatment of palaeontology for teenagers is still with us.

E. Lionel Fereday

Pestalozzi Children's Village Trogen An experiment in European living. By Margot Hicklin.

In 1954, eight years after its foundation, the authorities of the Pestalozzi Children's Village, realizing that nothing had so far been written about it except by people intimately concerned with it, felt the need for an independent survey of their methods, achievements and future policy by an expert in the care of deprived children. Mrs. Hicklin was invited to spend three months in the Village and this seventy page monograph, economically and effectively illustrated, is the result.

It contains an account of the original inspiration, the foundation, the early growth and the present daily life and educational outlook and methods. It concludes with some

suggestions for lines of future development especially with regard to the selection of children, an important matter if the Village is to maintain its maximum usefulness.

It would be easy to be carried away by enthusiasm in describing the Village but the author's assessments are fair, balanced and entirely unsentimental. The picture of the life and problems of the Village is vivid and very accurate. Her account of the underlying inspiration and philosophy is more exciting than that of the educational methods. However inspiring its leadership, an international community cannot proceed much in advance of the common factor of the various and diverse national units which compose it. Nevertheless it would be hard to find any educational undertaking in which the gap between its aims and its achievements was so small.

No one finding himself within reach of the north east corner of Switzerland should miss the opportunity of visiting the Village and anyone who had first read Mrs. Hicklin's booklet would make such a visit with much more understanding and enjoyment.

Paul Roberts

NOTICES

Dr. G. B. Jeffery Memorial Fund

An informal committee of the University of London Institute of Education has decided to open a fund for the establishment of a Memorial to Dr. G. B. Jeffery, late Director of the Institute.

It is proposed that the Memorial

should take the form of (a) a portrait or bust of Dr. Jeffery, to be placed in the Institute buildings and (b) one or more scholarships for the study of education, tenable either in this country or abroad. The committee feels sure that all those who were associated with Dr. Jeffery, either in his great work for the training of teachers both in this country and overseas, in his work for hospitals, or his activities as a Quaker, will welcome this opportunity of contributing towards the fulfilment of a project which he himself had long in view and which will serve as a permanent reminder of his selfless devotion and tireless energy in the cause of educational progress.

The fund will be administered by a small body of Trustees and all donations should be sent to D. H. Bowyer, Esq., B.Sc. (Econ.), F.A.C.C.A. at the Institute of Education, Malet Street, W.C.1. Bankers Orders or cheques can be obtained on application.

General Sir Ronald Forbes Adam,
Bt., G.C.B., D.S.O., O.B.E.
Chairman, Appeal Committee

Readers may like to be reminded that Dr. Jeffery was closely associated with the N.E.F. having been President of the English Section since 1950. J.B.A.

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